The Churchman

REV. WILLIAM WALTON, A. M., EDITOR.
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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION 8½ " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, ... 6 P. M.
CHURCH OF THE TRANSFIGURATION, 8½ " " 5 "
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 9 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.

Calendar for January.

18. Second Sunday after Epiphany.
25. Third Sunday after Epiphany and Conversion of St. Paul.

FEBRUARY.

1. Fourth Sunday after Epiphany.
8. Septuagesima Sunday.
15. Sexagesima Sunday.
22. Quinquagesima Sunday.
24. St. Matthias.
25. ASH WEDNESDAY. [Proper Psalms. Special Prayers before the General Thanksgiving.]
29. First Sunday in Lent.

Poetry.

From the Banner of the Cross.

Epiphany.

"When Jesus was born in Bethlehem of Judea, there came wise men from the East to Jerusalem, saying "Where is He that is born King of the Jews? for we have seen His Star in the East, and are come to worship Him."

In Bethlehem's lowly village
Judea's King was born;
No pomp of earthly pride was there,
His Advent to adore:
No crown was on His Infant Brow,
No sceptre in His hand:
No outward symbol marked His state,
To awe the stranger band.

Oh, wandering Eastern princes!
Ye gained a bright reward
For treading in the star-lit path,
Which led you to the Lord!
Then in your heaven-taught hearts, ye felt
Adoring thoughts arise,
And proved the name was justly given
When ye were titled "*Wise!*"

Oh, blessed Virgin Mother!
What rapturous thoughts were thine,
Blended with holy fear, when men
First owned thy Babe, DIVINE!
Thy heart maternal knew its Lord;
Thy love and homage were,
More precious than their regal gifts,
Frankincense,—Gold,—and Myrrh!

Oh, favored Gentile nations!
Then first upon you fell,
The clear bright shining of the Sun,
Your darkness to dispel!
Ye long had sat in gloomy fear,
Lest yours was *endless* night,
But since the Sages found the *Way*,
Ye see the glorious *Light!*

Oh, holy STAR OF JACOB!
May light, Thy ray imparts,
Pierce all the clouds that would obscure
Our Saviour from our hearts!
May we, with eye on Heaven fixed,
Discern by faith afar,
Our only Rest, our only Hope,
Thou bright and Morning Star!

Oh Thou! whose mercy saves us,
Regard our earnest prayer
And grant that as Thy Gentile Church
Is Thy peculiar care,—
Her heart may ever be unlocked,
To bless the human race;
And may she strive, with all her powers,
To spread Thy wondrous grace!

Jan'y, 1852. E. L.

Selected Matter

From the True Catholic.

Newmanism.

Further remarks of Mr. Newman on the solution of the difficulty.

This principle, that faith, love, and obedience are separable, "and ordinarily separated," contains Mr. Newman's explanation of the reckless irreverence of language and conduct that shocks a Protestant in Catholic countries.—All Catholics, have, he tells us, *faith.* They may go on to resist and destroy this supernatural faculty also;" "but this is not the common state of a Catholic people. What commonly happens is this, that they fall under the temptations to vice or covetousness, which naturally and urgently beset them, but faith is left to them. Thus the many are in a condition which is absolutely novel and strange in the ideas of a Protestant: they have a vivid perception, like sense, of things unseen, yet have no desire at all, or affection, towards them; they have knowledge without love. Such is the state of the many; the Church at the same time ever laboring with all her might to bring them back again to their Maker; and in fact is ever bringing back vast multitudes one by one, though one by one they are ever relapsing from her." (p. 226.

The principle, then, that is *to account* for the *repulsive aspect* of a Catholic population, is the asserted *fact*, that *faith*—the divine and supernatural quality of *faith*—exists, to speak generally, in *all* the members, both good and bad, of the Church: of what all believe, all speak; the good with piety and reverential feeling; and the bad with irreverence, with ribaldry, with blasphemy. The difference in this respect between a Protestant country and a (Roman) Catholic one is, that, in the latter, "on the mixed multitude, and on each of them, good or bad, is written, is stamped deep, this same wonderful knowledge. Just as in England, the whole community, whatever the moral state of individuals, knows about railroads and electric telegraphs; and about the Court, and men in power, and proceedings in Parliament; and about religious controversies, and about foreign affairs, and about all that is going on around and beyond them: so, in a Catholic country, the ideas of heaven and hell, CHRIST and the evil spirit, saints, angels, souls in purgatory, grace, the sacrifice of the Mass, absolution, indulgences, the virtue of relics, of holy images, of holy water, and of other holy things, are facts, by good and bad, by young and old, by rich and poor, to be taken for granted. They are facts brought home to them by faith; substantially the same to all, though colored by their respective minds, according as they are religious or not, and according to the degree of their religion. Religious men use them well, the irreligious use them ill, the inconsistent vary in their use of them, but all use them." p. 228.

One would just remark here, as an instance of Mr. Newman's frequent indifference to the exact truth of a statement, the very exaggerated account of the general state of the '*whole community*' in England. Mr. Newman cannot believe that all our rural population, for instance, know as much about '*men in power*,' '*electric telegraphs*' and especially about '*foreign affairs*,' as a Roman Catholic peasant does about what he is taught to believe on the subject of the virtue of holy water, of relics, and so on.

The following is a very painful instance of the same habit, and the passage follows almost immediately after that which I have just quoted He is speaking of a Catholic country as presenting "the spectacle of supernatural faith acting upon the multitudinous mind of a nation; of a Divine principle dwelling in the myriad of characters, good, bad, and intermediate, into which the old stock of Adam grafted into CHRIST has developed." "If (he continues) a man sins grossly in a Protestant country, he is at once exposed to the temptation of disbelief; and *he is irritated when he is threatened with judgment to come.* Men are ever irritated with conclusions and inferences; *Protestants hold that there is a hell, as the conclusion of a syllogism; they prove it from Scripture; it is from first to last a point of controversy, and an opinion; and a vicious man is angry with those who hold opinions condemnatory of himself, because those opinions are the creation of the holders, and seem to reflect personally upon him. Nothing is so irritating to others as private judgment.* But men are not commonly irritated by facts; it would be irrational to be so, as it is in children, who beat the ground when they fall down. A bad Catholic does not deny hell, for it is to him an incontestable fact, brought home to him by that supernatural faith, with which he assents to the Divine Word speaking through Holy Church; he is not angry with others for holding it, for it is no private decision of their own. His thoughts take a different turn; he looks up to our Blessed Lady, he knows by supernatural faith her power and goodness; he turns the truth to his own purpose, his bad purpose, and makes her patroness and protectress against the penalty of sins which he does not mean to abandon." p. 229.

It is very difficult to think it possible that Mr. N. can believe that the notion of a *hell* is "*from first to last a point of controversy and an opinion*" in the Church of England. But the last words suggest a more awful subject. If Mr. Newman knows or believes, that the sinner who *does not mean to abandon his sins*, looks up to our Blessed Lady, and knowing "by *supernatural faith* her power and her goodness," makes her his patroness and protectress against the penalty of those sins, ought not the whole force of his indignant remonstrance to be directed against this deadly error, and against those unworthy members of the Church he has so lately joined, who *studiously foster and cherish it*, even in their (so-called) devotional works?

His own account of the result of this "supernatural faith" in the minds of wicked men,—an account which I will immediately prove to fall greatly short of the truth,—is this: "Hence" [*i. e.* from this supernatural faith in the power and goodness of our Blessed Lady, and a wish to use this supernatural knowledge as a means of escaping from the penalty of sin] "hence the strange stories of highwaymen and brigands devout to the Madonna. And, their wishes leading to the belief, they begin to circulate stories of her much-desired compassion towards impenitent offenders; and these stories, fostered by the circumstances of the day, and confused with others similar, but not impossible, for a time are in repute. Thus the Blessed Virgin has been reported to deliver the reprobate from hell, and to transfer them to purgatory; and absolutely to secure from perdition all who are devout to her, repentance not being contemplated as the means." p. 330.

[Mr. Arnold then gives several instances in proof of the proposition just laid down, and then returns to Dr. Newman.]

On Mr. Newman's exhibition of "Mores Catholici."

I will now proceed to Mr. Newman's exhibition and *extenuating* explanation of the "many things that take place of necessity" amongst Roman Catholics, and which, to Protestants, seem shocking. The exhibition is a very curious, and *in itself* undoubtedly a very amusing one. I need not point out to the reader, how graphic the descriptions are, nor what a thorough *enjoyment* of them—not, of course, *of the things described*—the narrator appears to feel. But that *these descriptions* should have been written by the author of "Newman's Sermons!"

They are introduced in a passage, that calls upon the hesitating Anglo-Catholic, almost in the language of a showman, to follow Mr. N.'s guidance, and listen to a descriptive enumeration of his classified Catholic phenomena.—"Though" (he says) "I took this Catholic doctrine of faith and works merely as an hypothesis, since it is so probable and so philosophical, I would beg you to consider whether it does not suffice to solve the difficulty which is created in your minds by the aspect of Catholic countries. This, too, at least, I may say; if it shall turn out that the aspect of Catholic countries is accounted for by Catholic doctrine, at least that aspect will be no difficulty to you when once you join the Catholic Church; for, in joining the Church, you will be accepting the doctrine. Walk forward then into the Catholic Church, and the difficulty, like a phantom, will disappear." (p. 225.)

I own that I cannot understand the connexion between the conditional clause, "if it shall turn out that the aspect of Catholic countries is accounted for by Catholic doctrine,," and the qualified conclusion, "*at least* that aspect will be no difficulty to you when once you join the Catholic Church." A clause introduced by "*at least*" must be, directly or indirectly, *opposed* to some other notion; but there is none such here, that I can see; if the doctrine *does* account for the aspect, and the doctrine is *accepted*, (*as true*) the aspect is also accounted for without any "*at least*"

But this may be my dullness. I will pass on to Mr. Newman's principal pictures, without running the risk of spoiling them by any comment.

I. *General description.*] "It is a mixed multitude, some most holy, perhaps even saints; others penitent sinners; but others, again, a mixture of pilgrim and beggar, or pilgrim and robber, or half gipsey, or three-quarters boon companion, or at least with nothing saintly, and little religious about them. They will let you wash their feet, and serve them at table, and the hosts have more merits for their ministry than the guests for their weariness. Yet, one and all, saints and sinners, have faith in things invisible, which each uses in his own way." (p. 232.)

II. *Roman Catholics, as "varied and fertile" in adjurations.*] "Listen to their conversation, listen to the conversation of any multitude, or any private party: what strange oaths mingle with it! GOD's heart, and GOD's eyes, and GOD's wounds, and GOD's blood: you cry out, 'How profane!' Doubtless; but do you not see, that the special profaneness above Protestant oaths lies, not in the words, but simply in the speaker, and is the necessary result of that insight into the invisible world which you have not? You use the vague words, 'Providence,' or 'the Deity,' or 'good luck,' or 'nature,' when we, whether now or of old, realize the CREATOR in His living works, instruments, and personal manifestations, and speak of the 'Sacred Heart,' or 'the Mother of mercies,' or 'our Lady, of Walsingham,' or 'St. George for merry England,' or loving 'St. Francis,' or dear 'St. Philip.' Your people would be as *varied and fertile in their adjurations and invocations* as a Catholic populace, if they believed as we." (p. 232.)

III. *Songs, jests, plays.*] "Once more, listen to the stories, songs, and ballads of the populace; their rude and boisterous merriment still runs upon the great invisible subjects which possess their imagination. Their ideas, of whatever sort, good, bad, and indifferent, rise out of the next world. Hence if they would have plays, the subjects are sacred; if they would have games and sports, these fall, as it were, into procession, and are formed upon the model of sacred rites and sacred persons. If they sing and jest, the Madonna, and the Bambino, or St. Peter, or some other saint is introduced, *not from irreverence*, but because these are the ideas which absorb them" (p. 233.)

"It is a high festival, and the incorporated trades have each undertaken their special religious celebration. The plumbers and glaziers are to play the Creation, the barbers the Call of Abraham; and at night is to be the grandest performance of all, the Resurrection and last Judgment, played by the carpenters, masons, and blacksmiths. Heaven and hell are represented,—saints, devils, and living men: and the *chef d'œuvre* of the exhibition is the display of fireworks to be let off in the *finale*. 'How unutterably profane!' again you cry. Yes, profane to you, my dear Brother—profane to a *population which only half believes; not profane to those who believe wholly*, who, one and all, have a vision within, which corresponds with what they see, which resolves into itself, the external pageant, whatever be the moral condition of each individual composing the mass. They gaze, and in drinking in the exhibition with their eyes, *they are making one continuous and intense act of faith.*" (p. 237.)

IV *Theft preceded by genuflection.*] "There is a feeble old woman, who first genuflects before the Blessed Sacrament, and then steals her neighbor's handkerchief or prayer book, who is intent on his devotions. Doubtless; but what does it prove? Does England bear no thieves? or do *you think this poor creature an unbeliever?* or do you exclaim against Catholicism, which has made her so profane? But why? Faith is illuminative, not operative; it does not force obedience, though it increases responsibility; it heightens guilt, it does not prevent sin; the will is the source of action, not an influence from without, acting mechanically on the feelings. She worships and she sins, *she kneels because she believes, she steals because she does not love; she may be* out of GOD's grace, *she is not altogether out of His sight.*" (p. 235.)

V. *False relics.*] "You come out again and mix in the idle dissipated throng, and you fall in with a man in a palmer's dress selling false relics, and a credulous circle of customers buying them as greedily as though they were the supposed French laces and India silks of a pedlar's basket. One simple soul has bought of him a cure for the rheumatism or ague, which might form a case of conscience. It is said to be a relic of St. Cuthbert, but only has virtue at sunrise, and when applied with three crosses to the head, arms, and feet." (p. 236.)

VI. *Forged visions.*] "You pass on, and encounter a rude son of the Church, more like a showman than a religious, recounting to the gaping multitude some tale of a vision of the invisible world, seen by Brother Augustine of the Friars Minors, or by a holy Jesuit preacher who died in the odor of sanctity, and sending round his bag to collect pence for the souls in purgatory; and of some appearance of our Lady (the like of which has really been before and since) but on no authority except popular report, and in no shape but that which popular caprice has given it." (p. 236.)

VII. *The five wounds.*] "You turn to go home, and, in your way, you pass through a retired quarter of the city. Look up at those sacred windows; they belong to the convent of the Perpetual Adoration, or to the poor Clares, or to the Carmelites of the reform of St. Theresa, or to the nuns of the Visitation. Seclusion, silence, watching, adoration, is their life night and day. The Immaculate Lamb of GOD is ever before the eyes of the worshippers, or at least the invisible mysteries of faith ever stand out, as if in bodily shape, before their mental gaze. Where will you find such a realized heaven upon earth? Yet that very sight has acted otherwise on the mind of a weak sister; and *the very keenness of her faith and wild desire of approaching the object of it, has led her to fancy or to feign that she has received that singular favor vouchsafed only to a few elect souls;* and she points to GOD's wounds, as imprinted on her hands, and feet, and side, *though she herself has been instrumental in their formation.*" (p. 237.)

VIII. *State of a Catholic visited by compunction.*] "But the Catholic knows just where he is, and what he has to do; no time is lost, when compunction comes upon him; but, while his feelings are fresh and keen, he can betake himself to the appointed means of cure. He may be ever failing, but his faith is a continual invitation and persuasive to repent. The poor Protestant adds sin to sin, and his best aspirations come to nothing; the Catholic wipes off his guilt again and again; and thus even if his repentance does not endure, and he has not strength to persevere, in *a certain sense he is never getting worse*, but ever beginning afresh. Nor does the apparent easiness of pardon operate as an encouragement to sin; unless repentance be easy, and the grace of repentance to be expected, when it has already been quenched, or unless past repentance avail, when it is not persevered in." (p. 240.)

IX. *The Catholic preparing for sudden death.*] But "above all, let death come suddenly upon him, and let him have the preparation of a poor hour."———"He has within him almost a principle of recovery, certainly an instrument of it. He may have spoken lightly of the ALMIGHTY, but he has ever believed in Him; he has sung jocose songs about the Blessed Virgin and Saints, and told good stories about the evil spirit, but in levity, not in contempt; he has been angry with his heavenly patrons when things went ill with him, but with the waywardness of a child who is cross with his parents. They were ever before him, even when he was in the mire of mortal sin, and in the wrath of the ALMIGHTY, as lights burning in the firmament of his intellect, though he had no part with them, as he perfectly knew. He has absented himself from his Easter duties years out of number, *but he never denied he was a Catholic.* He has laughed at priests, and formed rash judgments of them, and slandered them to others, *but not as doubting the divinity of their function and the virtue of their ministrations.* He has attended mass carelessly and heartlessly, *but he was ever aware what was before his eyes, under the veil of material symbols, in that august and adorable action.* So when the news comes to him that he is to die, and he cannot get a priest, and the ray of GOD's grace pierces his heart, and he yearns after Him whom he has neglected, it is with no inarticulate confused emotion, which does but oppress him, and which has no means of relief. His thoughts at once take shape and order; they mount up, each in its due place, to the great objects of faith, which are as surely in his mind as they are in heaven. He addresses himself to his crucifix; he interests the Blessed Virgin in his behalf; he betakes himself to his patron Saints; he calls his good angel to his side; he professes his desire of that sacramental absolution which, for circumstances, he cannot obtain; he exercises himself in acts of faith, hope, charity, contrition, resignation, and other virtues suitable to his extremity. True, he is going into the unseen world; but true also, that that unseen world has already been with him here. True, he is going to a foreign, but not to a strange place; judgment and purgatory are familiar ideas to him, more fully realized within him even than death. He has had a much deeper perception of purgatory, though it be a supernatural object, than of death, though a natural one. The enemy rushes on him, to overthrow the faith on which he is built; *but the whole tenor of his past life, his very jesting, and his very oaths, have been overruled, to create in him a habit of faith, girding round and protecting the supernatural principle.*. And thus even one who has been a bad Catholic may have a hope in his death, to which the most virtuous Protestants, *nay, my dear brethren, the most correct and most thoughtful among yourselves, however able, or learned, or sagacious,* if you have lived, not by faith, but by private judgment, are necessarily strangers." (p. 242.)

Such is Mr. Newman's exhibition of the phenomena of (Roman) Catholic countries, such are his explanatory comments upon the causes, of which they are, he tells us, the necessary effect.

I will not run the risk of weakening the impression which the passages I have quoted must make upon the mind of every reader who has not sinfully tampered with his conscience; but will end my remarks with one extract from a writer— Bishop Bull — whose authority once stood very high with Mr. Newman. "For such of our Church that have been informed of these things, and yet shall leave our communion, and follow the guidance of that Church upon the account of her infallibility, I fear they are in the number of those miserable persons described by the Apostle, (2 Thess. ii. 11, 12,) *who are given up to strong delusions that they may believe a lie,* &c. That which follows in the text I dread to mention; God avert it from them" (Vindication of the Church of England, &c., p. 114.

From the English Churchman.

Congregational Music.

There can be no doubt that the subject of "Congregational Music" is increasing in practical importance, and that even Dissenters, as well as so-called "Evangelical" Churchmen, are, in this matter, gradually acquiring principles and tastes, much more in harmony with those of the best Church musicians than could have been for a moment hoped or suspected from them a few years since. Musical classes, including instruction in Chanting, are by no means unknown among Dissenters; while the following letter is only one of a series of indications of the same spirit which have recently appeared in an important organ of the "Evangelicals"— the *Record:*—

"CHURCH MUSIC.—(To the editor of the Record.)—Sir,—The observations which have recently appeared in some of the leading articles in the *Record*, on the propriety of the Clergy giving more attention to the cultivation of sacred music in their Churches, are worthy of the prominent situation in which they stand, and have commended themselves to the judgment and approbation of thousands, who, like myself, can bear testimony, from experience, to their truth.

"*Fas est hab hoste doceri,* is a maxim which we ought never to forget; whereas multitudes of well-disposed persons allow themselves to be carried away by a 'zeal without knowledge' to the renunciation, not only of things lawful, but of things expedient also. That the promotion of good, solid, *feeling* Church music is 'lawful,' your references to the practice of our Lord and His Apostles, and to that of the primitive disciples, abundantly prove; and that it is 'expedient' at all times, and more especially under the circumstances in which we are now placed, with reference to the proselyting efforts of Romanists and Romanizers, experience satisfactorily proves.

"But by 'Church music' I mean, not merely the singing of metrical, psalms, and hymns, but also the *chanting* of the *Venite*, the *Te Deum*, and the other appointed Canticles, if not the Psalms for the day.

"Perhaps there is no town in England where there is a stronger Protestant feeling—where there is less of Tractarianism—or where the Church better stands its ground, (or rather *gains* ground every day,) than that with which I am officially connected. Among the sixty Churches of Liverpool and its suburbs, there is not one, I believe, in which the Canticles are not chanted with more or less of efficiency in musical skill.

"Too frequently, indeed, the tunes are so intricate, and the chants so numerous, that the congregation is prevented from properly joining; but this proves only that the Clergyman is remiss in not exercising his *restraining* power. As a general rule, whatever the children of the school can be taught to sing *well*, the bulk of the congregation will be able easily to acquire, and unite in singing. And, if they be led by a good powerful treble, with the addition of a few bass and tenor voices, a good harmony will be produced, pleasing at once to the ear, and exhilarating to the mind of every devout worshipper. I am, Sir, yours truly,

"J. JONES,
"Rural Dean of Liverpool (South.")

We are thankful to see it acknowledged, at last, that good Church Music—and especially Chanting—has no such necessary connection with Rome and Romanizing as to render it necessary for a "good Protestant" to eschew it, and endeavor to counteract it by very bad music, or no music at all.

Having dwelt so frequently and so strongly upon the point, it is scarcely necessary for us to say that we entirely agree with Mr Jones in deprecating "intricate" tunes, and "numerous" Chants. We are convinced that we shall not succeed in establishing and extending good Church music in Parish Churches, unless we determinedly persevere in restricting ourselves to a *few* of the *best* Chants and Metrical Tunes, with as few changes as possible in the course of the year—thereby following the example of the Prayer-Book. This restrictive principle is one of the best features of Mr. Helmore's *Psalter;* and it is the avowed principle of the *Uniform Chanting Book*, which contains only thirteen Chants; but they are all good ones, and are arranged in a form which we believe to be far less likely to excite "Protestant prejudices," or to discourage ordinary congregations from joining in them, than the majority of those in Mr. Helmore's Book. Where the Psalms are chanted it may be well, or even necessary, to change the Chant frequently; but we would restrict the choice for them and for the Canticles to a score of the best single Chants—allowing, if desired, three or four of the best popular double Chants for occasional variety—*e. g.*, by Langdon, Dr. Crotch, and Lord Mornington. We would also restrict Anthems and "Services" to very special occasions, in parish Churches.

Just now it would seem, strangely enough, that while certain Churchmen, like Mr. Jones, and some other writers in the *Record*, are urging their friends to take a lesson from high Churchmen, we—with the same object—to induce the people to take a real part in the Church Service —are urging our friends to take a lesson from the "Evangelicals;" and we firmly believe that whichever party unites good Metrical Psalmody with good Chanting, will soonest attain that object.

But it is not in Music alone that the spirit which we have alluded to is showing itself in the same quarters. The following letter immediately succeeds that which we have already quoted from Monday's *Record:*

"PARISH CHURCHES.—(To the Editor of the *Record.*)—Sir,—I perfectly agree with many remarks that have occasionally appeared in your columns, to the effect that, while we regret everything that is unscriptural, or that tends to lead the mind from Christ to the soul destroying errors of the Romish Church, it would be well if more attention was paid to order and comfort in conducting the services of our Church.

"The following case occurred lately; and, although I do not mention name and place, I trust its publication will tend to remedy the evil in that and in other Churches. The parents of a family, wishing to dedicate their child to Christ in Baptism, and the mother to return thanks for her safe delivery, went to their Church on a Thursday morning at eleven o'clock, according to the printed instructions on a board outside the Church. There was the Church, cold as an ice-house and dirty, not the slightest indication of preparation for Divine Service; far otherwise. One solitary human being, known, I believe, as the beadle, with hands and face as dirty as well could be, came forward, apparently astonished at the intrusion of anybody. Upon ascertaining the purport of our visit, all was confusion—a pew to be dusted, water to be brought, mats, cushions, books, to be placed for use. A Clergyman appeared at last, and the Service was performed. The parents and sponsors retired, delighted with the Scriptural Service—annoyed with the unscriptural want of order, decency, comfort.—Contrast this with what it would have been in a Tractarian Church, and say, can you wonder that the poor do not come to a district Church?

"It may be well to add that each person caught cold, and had good reason for many days to remember their visit to the Lord's Temple. I remain, Sir,

"Your obedient servant,
"A CONSTANT READER.

"Nov. 11, 1851."

This affair might have occurred in hundreds of "Evangelical" parishes. There is, however, another, and more strange error, into which the blind prejudices of the "Evangelicals" have led them, and which we trust their newly-awakened intelligence will induce them to acknowledge, and to remedy—viz., that while there is Daily Service in 500 Churches of the "High Church" Clergy, they can point to scarcely a single Church in which an "Evangelical" Clergyman has established Daily Public Worship.

In thus prominently recording these letters, we have no wish to excite any feelings of triumph that practices which we and our friends have advocated, are recognized as praiseworthy by those who formerly opposed them; but we desire, rather, to excite feelings of thankfulness that principles and practices of the Church are appreciated and recommended by men who have heretofore misunderstood and rejected them; and in this fact we would recognize a special call to increased watchfulness and care in avoiding, as far as we consistently may, whatever may cause "our good to be evil spoken of."

SERMON preached by Rev. Wm. Shelton, D. D., Rector of St. Paul's Church, Buffalo, being the first Sermon preached by him in the Church.

"I have heard thy prayer, and thy supplication, that thou hast made before me: I have hallowed this house which thou hast built, to put my name there forever: and mine eyes and mine heart shall be there perpetually."—*I Kings, Chap. IX.* 3.

After so long a separation, and so many scenes of varied interest which have transpired since, upon this plot of ground, we parted with the house of worship which had been hallowed in the eyes of God, as in our own hearts, we have cause for gratitude that we are permitted (in the Providence of the Almighty Being who presides over the affairs of mortals) to re-assemble under circumstances so auspicious.

We conceived, some three years since, the design of parting with an old and time honored edifice, which has answered its object, and, for us, fulfilled its mission; and of placing on the same unrivalled spot a more noble and fitting edifice, one which should give dignity and all that architectural beauty could confer upon a house devoted to the worship and service of Almighty God.

This design has been accomplished. We have seen it proceed from step to step, from day to day, from month to month, and from year to year; after the incipient thought, the notes of preparation; then the commencement, the demolition of nature's ornaments and breaking away of ancient bounds; then the removal of the present edifice in which so many associations centred, in which for so many years our prayers and rites of religion have been offered and performed; then the laying, deep and solid, far beneath the surface, the foundation stones, upon which have been reared, so successfully, so prosperously,—and without accident—these lofty and imposing walls; from which has sprung this azure arch, supported by these massive columns, illuminated by these beautiful windows. During all this period and through all its exposures (by God's blessing) an accident fatal to life or limb has not occurred; more than this, scarcely an impediment to a steady, right onward movement has been presented. Neither discord nor disagreement, neither envy nor jealousy, none of the bad passions of the heart have been allowed to have an entrance in any breast; but unity of purpose, unity of design, harmony and peace have always been present; if a momentary misunderstanding, resulting from misapprehension, has arisen, it has fled away before sounder and holier thoughts, and a just appreciation of the right intent and good will of all parties.

It is high praise to be enabled to say that nothing has occured to mar the almost perfect harmony with which every step has been taken in this, the highest and best act of your lives. Judging of acts by their *consequences* and *results*, it is safe to say of the generality of those who have given their treasure, their time, their attention, their prayers, to the erection of this glorious edifice, it is their *best* act in life; for there has been reared under your auspices, one of the most *costly*, most *fit*, and most *beautiful* Temples of God which can be seen any where in the wide extent of this fair land. Rarely has it been surpassed. It does not vie in glorious majesty, with those lofty and grand *Cathedrals* which are the ornament and pride of the Church of Britain; it has not the cost nor the grandeur of the *Temple* of Solomon; with these it does not vie; but it does vie with the *Churches* of any land, however elegant and imposing they may be; and when I reflect that from the generous and open-handed liberality, the unselfish, the free-hearted and expansive churchman-like spirit of this comparatively *small parish*, all this cost has been derived, I cannot refrain from saying that it is a more noble monument, evincing those qualities, than can be found elsewhere in the country in which we dwell. All debt has been eschewed; you have derived aid from but *three* persons who are not of your number—every obligation has been promptly and honestly met, by its payment "*in the current money of the merchant.*" No blot, no stain rests upon your honor or your honesty; the laborer has been deemed worthy of his hire. It would be, indeed, a stigma and a reproach, and one of those inconsistencies, which so mar the character of human beings, if, in building a House to the Honor of God, there should be dishonor offered to his laws; it would be to practice vice in the attempt to promote religious virtue.

While, my friends, we have abundant reasons to give thanks to God that we have been supremely prospered in this our great undertaking, while we have achieved, through blessings from on high, so great a work; while we have reason to bless God that no dissensions have broken out to mar our prospects, and to hinder our united design, there should be the disposition with all to render to all their dues;—"honor to whom honor." The distinguished architect should not be allowed to pass unnoticed and unhonored. It is no common intellect that has conceived and perfected these beautiful proportions! a refined, cultivated and religious taste has been here! giving to every object, to every part, to every line the impress of cultivated architectural skill. The cost has far exceeded, nearly doubled, his desire and our intent. It has been his infirmity; and we may pardon that infirmity in consideration of the surpassing beauty that he has achieved. In reference to the various persons who have aided by other means than their monied power, we have to say that all engaged have acted their parts in their several spheres of usefulness, *well.* The enterprise has been blessed with efficient, competent and able artificers, and some of our number have performed what has not been paid for by other coin than that which is best,—the reward of an approving conscience,—and the luxurious feeling which the sordid and the selfish cannot know, which springs up like a bubbling fountain, in the hearts of those who love to do for others' good, with no desire for *other* fee or reward.

It was no trifling enterprise upon which we embarked, when the decision was made to do what has been effected. It was hazardous on account of the multiplicity of views which possess the minds of men. It always makes us tremulous when we unmoor a ship from her fastenings, and commit her to the keeping of the winds and waves:—some unseen rock may destroy her:—the hurricane may prostrate her, and the various calamities to which the mighty deep exposes those who find their business on the sea, may destroy that which is so fragile and so powerless;—so the distrustful and timid might, in our case, be alarmed;—(and who among us did not fear that there might be unseen dangers?) The awakened passions of men, roused by disagreement, disappointment, anger, or ill will, are sometimes like the sunken and black rock, which is fatal to the proudest bark; sometimes they resemble the Tempest, the Tornado, the very Hurricane;—and they arise as unexpectedly, as unlooked for as the Sirocco of the Desert, which buries the hapless caravan beneath the sand.—Who, at all accustomed to the fearful passions which stir the breasts of men, can fail to dread their movement? and what mind of any reflection, did not have its moments of apprehension, when so much was risked upon the uncertainties of the future? In proportion to our apprehensions is our present satisfaction that no such fears have been realized. Peacefully, trustfully, confidingly, the beginning was entered upon,—in the same spirit it has been carried forward, and, thus far, completed; and we give thanks to God that he has in this, as in all other things, prospered and blessed us.

There remains another and distinct enterprise. That which we have completed affords all the desired or desirable *room* in which we may worship and serve God. That which remains is the more ornamental work, which must be completed:—else, we shall have put our hand to plough and looked back: else we shall be exposed to the animadversion that we have begun what could not be completed; we have entered upon a labor which cannot be perfected. I doubt not, however, the day will soon be present when all will be completed. You will now rest from your labors: you will gather up your strength: you will renew your energies, and you will (at the fitting time) enter upon the final consummation of your beautiful design, and I doubt not God will continue to bless your renewed trust and confidence in Him, in your work and labor of Love, your christian and noble enterprise—an enterprise which has filled and will continue to fill the hearts of churchmen with an honest and just pride. No Bishop, no Presbyter, no minister of the Church, no true-hearted churchman will look upon your glorious achievement but with satisfaction and delight; and it will have no inconsiderable influence upon the growing interests of that church, which is so fast and so *surely*, gaining the respect, the love, and the confidence of so many millions in our land.

I would not over-value costly edifices in which to worship God; but I would express the opinion that in the presence of such building there is a solemnity and reverence which increases devotion and elevates the heart: which commands the respect of the vile; which humbles the proud; which dignifies religion and inspires reverence *in all*. Who shall estimate the silent influences of this pile, for ages to come? (for it is built for the future as well as for the present.) Who shall count the results upon the unnumbered both of this age and of that which shall be, when we are mouldering in yonder burying places, and our spirits are with those departed? say not that stone and mortar, and fair proportions can have no influence in inspiring religious dread or holy devotion! If Jehovah condescended to descend to the details of the most costly and glorious of Temples, made with hands, it was that Love and Reverence might be awakened; that Religion might be promoted; that worship might be more solemn and subdued.

I have said that thus far no accident to life or limb has occurred in the progress of this work. But I cannot say that calamity of another character has not been familiar with us. Some sixteen of our number, young and old, have been taken from us, and have been denied their deeply cherished and deeply seated desire of seeing *this day*, and of enjoying what we enjoyed when within these walls were seated our Chief Minister, Christ's Ambassador, with his *fellow* Apostles, (fellows of those martyred saints who first preached the gospel to all nations,) and *here* opened for religious purposes, this House of Prayer, and dedicated it to the worship of the all-glorious God. It was to them a point of interest, of deep and abiding interest, to look forward to this day; but God, in his Providence, has provided them with a better habitation, we trust, one not made with hands, which is eternal in the heavens. If the spirits of the departed have cognizance of human affairs, and are permitted to look down upon scenes which ever had interest with them, we may be assured that those *our* friends, look down upon us *to-day*. *They* mingle their hosannahs with ours. *They*, with us, give thanks to God. *They* rejoice in our joy.

We have mourned their departure, and been grieved at the loss of them; and surely never community or parish like ours had greater cause for lamentations, for they were our chiefest and best friends. Young and old they were among the very choicest of our number. The little ones were full of grace and all youthful excellence. They were to be the future ornaments of this house. But God saw fit to take them to himself, and make them ministering servants before another altar, and to give them entrance into the courts of another house, and that house eternal in the Heavens. Sadly and mournfully we have followed to the grave, one after another, our best and truest, those who looked to see how much and how gloriously this second Temple should surpass the first; they stinted not of their means, but gave largely to the work, and I doubt not that when reflecting (in that dread hour, when all of life is, in a moment of time, presented to the view, and every deed is scanned,) the reflection that they had done what they could in rearing this edifice, appeared as one of the best and most worthy acts of their lives; it was an act which left no sting behind; but rather filled them with satisfaction and joy.

To be continued.

From the London Evening Journal of Dec. 18.

The Acts of the Apostles.*

It is not, generally speaking, with readiness that we attempt to notice sermons of the present day. If the absence of a Romanizing tendency invites approval on the one hand, on the other we too often run against that affectation of super-holiness, or "evangelical sentiment," as the phrase goes, which repels by its puritanism, and dismays by its pharisaical self-satisfaction.—Sound, good, honest, gospel-founded Church of Englandism is, when met with, as the "dew of Hermon." We rejoice over it, hoping that the great harvest of God's truth may, under His blessing, by its operation receive nurture and furtherance to a holy gathering—we take courage that there are yet they who can "blow the trumpet in Zion" with no "uncertain sound," and defend the Church of the Redeemer with all the humility of which He set the example, and with all the courage of which He ratified the foundation. Such a "watchman" we recognise in the reverend author of the Sermons before us—one whose very name betokens devotion to the Church, for, as it has been put upon record by the Society for the Propagation of the Gospel, "there is no family to which the Colonial Church is so indebted as to that of Mountain." Of the two Sermons before us, the reverend prebendary expresses, in his preface, a hope that they "contain nothing new." Nothing "new," perhaps, of doctrinal essence; but most assuredly something "new" as to the manner—bold, yet pure, plain, yet eloquent—in which great truths are enunciated, so that the rural congregation to which they were addressed could comprehend them. This, in point of fact, is the excellence of these two sermons; they teach without confounding the hearer, and they place within reach of humble capacities momentous Church principles, enunciated with firmness, and supported by Scripture authority. Nothing can be plainer or more satisfactory than the following:—

"And here we may take occasion to observe the change that our Lord made in the ministry of the Church. Under the old covenant, the three orders, the high priest, the priests, and the Levites, were all of the same family, so that the ministers of religion were born to their sacred offices; but when Jesus Christ came of the tribe of Judah to be the High Priest of the new covenant, He abolished the ministry by descent, and introduced in its room a ministry, still of three orders as before, but chosen and ordained by succession. And He himself ordained two orders under him, the twelve Apostles to be preachers and evangelists, and the seventy to be ministers of an inferior degree. But before his ascension into heaven, He solemnly consecrated the twelve to be bishops or governors of the Church, in His own place, with power to add to their number, as the Church increased, and to 'ordain elders, that is, presbyters or priests, in every city,' and to lay their hands also on a lower order of deacons in the Church, thus keeping up the succession of the ministry from themselves in the three orders, to the end of time, but reserving to the bishops alone the power of ordaining ministers, and of confirming those who had been duly baptized.

"And without such a lawful ordination, there can be no true ministry; since the 'New Testament' lays down the rule, 'No man taketh this honor to himself, but he that is called of God, as was Aaron;' from which we infer that apostolical succession is as essential to our priesthood as legitimate birth was to the priesthood of the law."

The reverend author, fortifying his opinion by reference to the 8th chap. (Acts), denounces the "error of those persons who maintain that the *end* ought to be attained before the means are used, and that none ought to be baptized until they are spiritually regenerated;" and carrying forward his argument to apply to the other sacrament of the Lord's Supper, he excellently remarks:—

"It is equally clear that the Apostles insisted on the duty and necessity of partaking constantly in the other Sacrament of the Lord's Supper. They did not, as so many of you appear to do—they did not think it right to defer that holy ordinance till the people had obtained without it the spiritual grace and blessings belonging to it. They used it as means to an end. They required all Christians to partake of it constantly, as soon as they had been confirmed; and they considered being deprived of it as the severest punishments the Church could inflict upon wilful sinners. But many of you make the same mistake respecting the Lord's Supper which the Baptists make regarding Baptism. You seem to think that you must gain the grace before you use the means of grace. It is a blessed thing that you do not apply the same false way of reasoning to your prayers, for then you would never pray at all."

Dr. Mountain contends closely and strictly that St. Peter, St. Paul, St. Stephen, &c., all in their preaching make the Old Testament the foundation of the New; and he maintains, rightly, as we conceive, that it is "the *neglect*, not to use a stronger word, of the Old Testament, which prevails amongst modern Christians," that "is one principal cause of the sad ignorance of the true doctrines really contained in the word of God, which is so much the more remarkable as education advances amongst all classes." And then he thus admirably meets the objector:—

"You may say that it is difficult, nay, that it is not possible, for the common people to read and understand the whole Bible. It may be so. But Jesus Christ has appointed the remedy for this. What was the Ethiop reading when Philip met him? The Old Testament. And what was Philip's first question? 'Understandest thou what thou readest?' 'And he said, how can I, except some man should guide me?' The office of ministers, then, is to guide the people to a right understanding of the word; and in performing it, they are to make use, not of their own 'private interpretation,' but of the judgment of the universal Church."

The following passage in Dr. Mountain's second Sermon is searchingly true:—

"Now it is a common mistake to think that you are not liable to the curse and punishment of unbelief because you have never denied nor called in question the truth of God's Holy Word; and because, perhaps, you come to church, and are a good neighbor, and an honest sober person; in one word, because you are respectable. And this worldly respectability, this good character among men, is a fatal snare to thousands. It is a snare, because it blinds you to your own sins; it puts your conscience to sleep, and satisfies your mind to live and die without vital religion. There is no life, no life of the soul in this.

"You may say that you do not despise religion: that, on the contrary, you respect it, and honor its ministers, and its ordinances. You may say that you do not neglect religion, for you attend on its services and keep its sabbaths. It may be so. But this is not the question.

"We have to do with one who looks at the heart within us. Our outward actions and words cannot impose on Him. He is our judge. The question, therefore, is, my brethren, and it is a question to make us tremble—Is the Gospel of Jesus Christ in your heart?"

We conclude our brief notice of these two Sermons by recommending them to all who desire to see sound doctrine conveyed in sound words. Our only regret is, that they are only *two* in number. However, where read, they will do good; and if good is done, we feel certain that the reverend author will deem himself most amply rewarded.

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* The Acts of the Apostles, considered in Two Sermons. By the Rev. Jacob Henry Brooke Mountain, D. D., Prebendary of Lincoln, Rector of Blunham, Bedfordshire, and Rural Dean. London: J. W. Parker.

We insert the annexed extract at the request of a clerical friend, believing that it will be not unwelcome to our readers, both from the subject and the affectionate spirit of the tribute.—Ed. Ch'n.

From the Southern Churchman.

Fourth Sunday in Advent.

It was the evening of the Fourth Sunday in Advent—the closing period of that series of services by which our Church had sought to prepare her children to "meet their Lord at Bethlehem," and to celebrate with her that glorious event which brought "peace on earth, good will towards men." The public services of the sanctuary were over—they had all beautifully harmonized with the season, and the earnest voice of the Apostle to the Gentiles had re-echoed the prophetic note of Isaiah, bidding God's people "Rejoice always—and again, I say Rejoice." By a singular and beautiful coincidence, the voice of the Psalmist, on *this day*, (the 21st of the month,) mingles with that of the Prophet and Apostle, and responds, in the portion appointed for the day, to the same inspiring strain—"Rejoice in His holy name—Let the heart of them rejoice that seek the Lord!"

On the evening of this last Sunday in Advent, a band of young girls had assembled for social worship, and to receive one more lesson in our holy Church service, before their dispersion for the Christmas Holidays, when they were to return to their respective homes, and gladden many a household hearth by their bright and joyous presence.

It was a pleasant sight. There were those young creatures, in the dawn of life.

"With all their clustering locks, untouched by care,
And bound, as flowers are bound by night, in prayer."

And yet it was a scene to awaken thought and solicitude, in our older and more disciplined hearts; and as we looked at them in their unsorrowing youth, with no cloud on the present and no shadow on the future, the thoughts and words of the poet rose to our lips—

"What seest thou in those fair and fragile things?
Thou seest what grief must nurture for the sky,
What earth must fashion for eternity!"

But we will not despond—we too, will "rejoice in hope"—for if our Divine Saviour, when he looked upon the amiable young moralist, "loved him," surely he will not disregard these children of our care and love, but, by the life-giving power of His Holy Spirit, sanctify every amiable instinct, and make strong for Himself every virtuous emotion.

But we are wandering from the subject that elicited this little sketch—a reminiscence awakened by this evening's services—a reminiscence of the late Dr. William Croswell, who has been so recently summoned from the Church Militant, to join the blessed company of just men made perfect, who have gone before him to the Church Triumphant. We are all familiar with the circumstances of his sudden death—

"His sword was in his hand,
Still warm with recent fight,"

and fully clothed in the Gospel panoply, he fell at the very horns of the altar.

Every thing connected with Dr. Croswell is worthy of remembrance, and even our poor thoughts when associated with him become interesting. His pure and beautiful character rises before us as we write, without "spot or wrinkle or any such thing," and we love to linger over its perfect symmetry.

We knew Dr. Croswell in his youth—in his early manhood, and in his more mature years, and he always seemed to us to live within the influence of the rays of that glory, into which he was so soon to enter. He walked above the world's perturbations, and fixed his calm, unwavering gaze upon that "better country" towards which he was travelling. His character was full of harmony and Christian love—of that "charity which thinketh no evil," and while the dignity of an Ambassador of the Cross marked his manners, the humility of a forgiven sinner was equally conspicuous.

His refinement and cultivation of mind—the beauty and delicacy of his taste—his rare appreciation of the beautiful were apparent in his conversation—his sermons and his published writings. The works of nature spoke eloquently to his heart, and, as he once told us, as we "walked in the fields at eventide," he could find "book, and lesson, and teacher, if he met in his solitary ramble, but a single blade of grass."

How congenial is his present home! In the green pastures and beside the still waters of the Heavenly Canaan—in the sunshine of the eternal smile of that Redeemer whom he so faithfully served to the *last moment* of his life!

The festivals—the fasts—the holy days appointed by the Church, were dear to the heart of our lamented friend, and always worthily observed. Many of them have been embalmed in his beautiful—his immortal verse, and never did his pen more truly embody his glowing thoughts than on this *Fourth Sunday in Advent*

It was while reading the following lines to our young friends, that these recollections of their author arose, and induced us to offer this simple tribute to his memory. Our beloved brother and friend has reached *his* "sheltered—safe abode." With him "times and seasons" are no longer observed. May we, who survive, so walk in the steps of our Divine Master that we may be enabled to finish our course with "joy," and rest from our labors in the Paradise of God. M.

Richmond, Va., 21st December.
Fourth Sunday in Advent.

ADVENT.

"Now gird your patient loins again,
Your wasting torches trim,
The chief of all the sons of men,
Who would not welcome Him?
Rejoice! The hour is near! At length
The journeyer on his way,
Comes in the greatness of his strength,
To keep his holy day.

"With cheerful hymns and garlands sweet,
Along his wintry road,
Conduct him to his green retreat,
His sheltered—safe abode;
Fill all his court with sacred songs,
And from the Temple wall,
Wave verdure o'er the joyful throngs,
That crowd his Festival.

"And still more greenly in the mind
Store up the hopes sublime,
Which then were born for all mankind
So blessed was the time.
And underneath these hallowed eaves
A Saviour will be born
In every heart that him receives
On his triumphal morn."

Rev. Wm. Croswell.

From the London Evening Journal of Dec. 18.

Church Unity.

To the Editor of the Evening Journal:

Sir: The appeal "to Members of the Church of England," in your paper of the 6th of October, engaged all my sympathy in the comprehensive and far-reaching scheme of Church union therein propounded, and I willingly promised to the originators of that scheme my best endeavors towards procuring information with regard to the ecclesiastical establishments of the Scandinavian nations, among whom I have had occasion to reside a good deal. As occasion offered, I addressed friends in Sweden, Norway, and Denmark on the subject, and called their attention particularly to the appeal published in your columns, requesting the favor of their opinions on the matter, and of their co-operation, if possible, in the undertaking.

As yet I have only received a reply from Denmark, which reached me two days ago, and of which I now proceed to transmit to you the substance for publication, should it be considered worthy of a place in your columns, as a contribution towards the furtherance of "Y. Z.'s" scheme.

And now to the principal subject of your appeal—the admirable plan for uniting the various branches of the Western Church on a Christian basis. I have communicated the substance of that appeal to various influential people here, clergy and laity; among the former, to Grundvig (the Pusey of Denmark, and extremely influential), and, among the latter, to Brandt, principal editor of the Danish *Kirketidende*. All agree that nothing is to be done for the moment. Church principles are gradually and firmly taking root, especially among the clergy; but, as yet, that party is in the minority. In fact, their very existence is almost a miracle, sunk as the Danish establishment was, a generation back, in German Neology and Deism. But the hand of God has been mightily stretched out, and the change is most amazing. Still, the "Church" here is in a precarious position. Its union with the State has been on the whole disastrous to both its creed and discipline, and this danger is not withdrawn. On the contrary, in consequence of the late change in the constitution, the State presses more directly now than before on the "Church;" and, as in Sweden, the "*Cultus Minister*" has immense and almost irresponsible power, in a number of important questions—Probably, the next few years will produce still further changes. In that case, it may be necessary for the "Church" to separate altogether from the State. If this occur, the orthodox clergy would no longer constitute the establishment, but would be compelled to abandon their livings and preferments, and to live on voluntary offerings. "Should this," I am assured, "ever happen, *this party would immediately claim the privilege of episcopal ordination*." It may do so before then, for most of its members ardently desire it, although they defend their present position "on the plea of necessity, and the fact that their presbyter ordinations only transmit and perpetuate what their predecessors have in like manner duly and canonically received—*priests' orders* and *the sacraments*"—but, at this moment, it would be impracticable. All that can now be done is to infuse proper views on the question, and spread Catholic doctrine on all cardinal points; the time will soon arrive, if the present movement continue, when the "High Church party" of Denmark will outvote its opponents. This is the line adopted by the *Dansk Kirketidende*, which has great influence.

I think that, upon the whole, the above may be looked upon as encouraging. I can answer for the means of information of my correspondent. I propose ordering the *Dansk Kirketidende* to be sent me, and I will undertake to keep you informed of anything of interest to our scheme that may appear in its pages.

I am, sir, &c., S.

Copenhagen, December, 1851.

Communications.

For the Churchman.

Respect to Clergymen.

Mr. Editor:

The impartial Editor of "the Journal of Commerce" has discovered the cause of the decline of the "respect of the Clergy"; which discovery he gave to the public in a number of his paper a few months since. I thought at the time that the readers of all religious papers should be acquainted with this, as well as with every other exploration of this enlightened age. Accordingly, I wrote forthwith this communication for the information of the Clergy and Laity of our own Church. Neglecting to send it to you then, I hope it will prove acceptable now.

It appears that some (old) lady "down East" nearly sixty years since, wrote a letter to her father, "giving a description of the reception of a young clergyman by the people who had invited him to settle among them." She says—"Ten gentlemen, the *first characters* in the place, came down to G——, to wait upon them up (*i. e.*, the young clergyman and his wife). A little before we got to P——, we met 40 men who stood twenty on a side with their hats off, that he and his friends might pass through."

Now, without stopping to think of the condemnatory language the Editor of the *Journal of Commerce* would use, should *we* once attempt to pay such deference to one of our *bishops* even, and therefore without doubting for a moment that the Editor is sincere in approving of such tokens of reverence towards *priests* at least, let us go on to the only point which he has in view, namely, the reason why such respect was paid to this young clergyman *and* his wife. He tells us that one of the great virtues which this young divine had was to live upon a salary of $200 a year.—This was his salary for life. Forty years did he labor in his parish, and "*never received or asked*" (and of course, therefore, was never *offered*) "a larger sum." Yet nevertheless the people among whom he toiled, could muster, as the good lady letter-writer informs us, as many as *one hundred and ten* of their own selves to dine at a welcome festival, and "furnish as good an entertainment as she was ever at in her life."

Now, Mr. Editor, I doubt very much, in the first place, whether the difference between the state of things in 1792 and 1852 proves that the clergy of the present time are less respected than those of former days. Had *I* been the good young clergyman of those good old times, methinks I would rather have been favored with a little more cash, than with such respectful uncovering of pates and profound obeisance; tho' in saying so, the wise Editor of the *Journal of Commerce* may think that I am a living evidence of the truth he would prove. But what cares the beggar for the rich man's smiles and tender words, where he says—"Be ye warmed and filled, and yet gives him not those things which are needful to the body?" What great respect could any congregation be showing to their minister, though men took off their hats, women their caps, and children knelt down when he passed by, when all the while they allowed him to labor forty years among them at the rate of $2 annually in payment from each of them? No wonder that "he and his people were well suited to each other." No wonder that they "got the outside of their meeting-house painted a light yellow." Doubtless they imagined they had *green* enough in a preacher, who "would not ask and did not receive," *and* was never offered, during almost half a century, but two hundred dollars per annum.

In the second place—If the case here presented does not prove that now-a-days *clergymen* are as much respected as once they were, I think it does prove that *religion* is more so. I hardly believe there is a place in the United States where Episcopalians could count themselves up as one hundred and ten in number, and, where those one hundred and ten were able to give themselves as fine a dinner as our old lady ever enjoyed, who would not scrape together a *trifle* more than $200 per year for a period of forty years. Though this pittance might suit *them*, methinks they would be intelligent enough to know that it would not suit their minister; or, if for *his* sake, they would not give more, they would for their souls' sake and for God's. Respect, like faith, proves itself by substantial works. I cannot suspect the love of that parish for its minister, which makes a voluntary gift to its pastor (as a certain parish recently did) of fifteen hundred dollars to enable him to rest and recruit. Nor do I believe that persons cherish but a little love for God because they provide well for His Ambassadors. One of the best evidences which we can have of a proper value set upon the Gospel and the Church is the readiness which persons manifest to bestow liberally towards their support. I do not frown upon a clergyman's self-denial, when he labors in wilds and fastnesses and backwoods; or on self-denial in any place where it is needed, and when it becomes his duty. But the beauty of *his* self-denial does not in any way adorn the stinginess and meanness of his *parishioners*. They are not to boast in the fact that the latter are causes of the former.

In conclusion, let me, as a clergyman, implore the laity not to work themselves up to that pitch of ministerial respect which belongs to times as far back as 1792. Be satisfied, I beseech you, with that respect which guides your hands to your pockets rather than to your hats. I will never complain, as the village constable once did to the schoolmaster, that the boys do not touch their caps to me, if you will but ask me now and then, from a love of me, if I can live comfortably upon what you give me. The politest scrapings I ever received in my life came from a merchant to whom I went to solicit subscriptions for some charitable object. He waited upon me to the door of his office, bowed me out of it, *and*, gave me—nothing. Were I officiating among a people able to sit down one hundred and ten in number to a sumptuous repast, and yet offering me but an annual allowance of $200, I would expect their hats, automaton-like, to leave their heads whenever I met them, and conceal the shame upon their faces. Why should a clergyman only be respected when he is starving himself to death among a people able to give liberally of an abundance? Why is it that a clergyman and his people are well suited each with the other, *only* when the former neither receives nor asks for a larger sum than an insufficient support?

Charitas.

For the Churchman.

Anecdote of the Late Rev. John Beach.

Noticing recently in the Churchman, an article of a Baptist Preacher, making remarks upon the qualifications necessary to constitute a Gospel Minister—the one he considered of prime importance, (and very justly) his calling—brought to my mind an anecdote of the late venerable John Beach. While sitting one day in his study, a gentleman called, and introduced himself as Elder M——h, saying, I suppose you are Mr. Beach the Church Minister? My name is Beach. Will you take a seat, sir? After some general conversation upon the weather, etc., the Elder rather abruptly says, "Mr. B., I understand you claim your *calling* to be a Minister from *Great Britain*." "Sir," said Mr. B., "your understanding through ignorance, or calumny, has been most egregiously imposed upon. If you desire to know by what authority I preach and administer the sacraments of the Gospel, I am the more ready to inform you, as it may be a means of inducing you to embrace the Truth, as it is in Jesus Christ." "I desire you would inform me." "Well, sir, in the first place, for the want of being trained in the Apostolic faith. I was educated a Puritan, I became a preacher of Congregationalism: after four year's service with that self-constituted body, by serious reflection on Scripture testimony, and Ecclesiastical history, I found that Episcopacy was Apostolic, and the whole Christian world, for 1500 years, had been from the days of the Apostles universally under Episcopal government. I resigned my *human* call, and crossed the Atlantic, and in the city of London received Episcopal authority by the hands of the Archbishop of Canterbury, with two other Apostolic Bishops assisting. Now sir, you won't think me impertinent if I ask by whom you received your authority."

The Elder very promptly answered, "I received my call direct from Heaven." "Well, sir, the Prophets, Christ and the Apostles wrought miracles in confirmation of their call. Besides, there was an audible voice that sealed the mission of Jesus Christ, '*This is my beloved Son, hear him.*' What evidence can you give of your immediate call from heaven?" "My great success in the conversion of sinners." "Laymen are exhorted to do this. Many of them have been and are successful, but does that qualify them to administer the sacraments?"

The Elder, after a pause, replies, "Why—circumstances alter cases." Said Mr. B., "you do not or are not willing to understand me. I will put a case that may enlighten your mind on this subject, without deceiving your understanding.

"Suppose a dissipated youth had been on a spree through the night. On his returning home between day break and sunrise, some offensive animal, say a skunk, passing across the path, should so frighten his horse, as to run and throw his rider, whose injuries were such, his life was despaired of. Smitten with deep conviction for his manifold sins and transgressions, he exercises repentance and faith, and becomes a new creature in Christ, and lives a righteous, sober, and godly life. Now, sir, as the skunk was the instrument of his conversion, did that make a Minister of the poor animal?"

Senex.

For the Churchman.

St. John's Church, Williamsburgh.

Mr. Editor,

Under the head of "Acknowledgments," in your journal, I notice that the Rector of this Parish solicits donations towards the building of a small Chapel, which I am happy to learn is now under way. It will be a plain wooden building, free for all. Its location is in the midst of a population of three thousand souls, mostly foreigners, who are in the "highways and hedges," and depend upon it, sir, will never "come in" to the glorious liberty of the children of God, unless the Church "compel them" by a gentle force. Now, I know of no better way to do this than to erect a temple for the worship of Almighty God. Without this our labor as missionaries will be bread thrown upon the waters, which we will fail to find, even after many days. We may go from house to house, we may drop apples of gold in the busy mart of trade, by saying a word in season to the man who never thinks of God, but still we cannot do without the church, we must not forsake the assembling of ourselves together, as the manner of some is—alas, how many!

One word more. Brethren, the Rector of St. John's is suffering for the want of a building, which will not cost more than half of many of your carriage houses. St. Paul tells us that "if one member suffer, all the members suffer with it." Is it so? Then let us gladly respond to the cry from Williamsburgh, let us give some "substantial aid" to a "cast-down" missionary. Our joys are many, at this season; the "lurid mornings" are not "few"; then let us not forget Jerusalem; yea, let us prefer the prosperity of Jerusalem *above our chief joy!*

A Vestryman.

N. B. Donations may be left with Mr. Dana, agent of the S. S. Union, 20 John street, N. Y., or at the Rector's residence, No. 5 Lewis Place, Williamsburgh.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JAN. 17, 1852.

NOTICE.

Our subscribers are hereby notified, that bills for the subscriptions due this paper have been forwarded to all in arrear. Many of our readers have promptly forwarded the sums due, for which we return our thanks. A very large number have not yet attended to the matter, and we hope that they will, on reading this notice, immediately forward the amount of their bills. Prompt attention will save us much trouble and annoyance. Persons in arrear desiring to discontinue, are referred to the advertisement at the end of the fourth page. Agents are requested to forward such sums as they may have collected.

New York, Jan. 10, 1852.

Growth and Progress of the Christian Church.

We continue this subject from our last week's number, as suggestive of suitable thoughts for the Epiphany season.

We come now to the 5th century. Efforts were made for the conversion of the German nations, as the Vandals, the Suevi and others, though the instrumentality and time of their conversion is unknown. The Burgundians were converted about the beginning of the century, according to Socrates. These tribes subsequently joined the Arian heresy, and became bitter enemies of the Catholic Church. A more important conversion, at the end of the century, was Clovis, King of the Franks, who had conquered a large part of Gaul. His submission to the Christian faith was partly owing to the persuasions of his wife Clotilde, a Burgundian princess, and partly in pursuance of a vow he made when in danger from his enemies. He was baptized at Rheims, at the close of 496, and many thousands of his nobles and other subjects followed his example.

Ireland was also converted in this century. The first attempt was made by Palladius, who was sent out by Celestine, Bishop of Rome, (A. D. 431,) but met with small success. Patricius, the famous St. Patrick, next labored among them, and met with great success, so that he has been called the Apostle of Ireland. The Gospel, however, had been preached in that country before his day by missionaries from Gaul or Britain, and legends are preserved of four Bishops, whose names were Kiaran, Ailbe, Declan and Ibar. The territory over which their jurisdiction extended embraced but a small part of the south of the island. The common story that St. Patrick was consecrated by the Roman Pontiff, Celestine, is well refuted by the Rev. W. G. Todd in his "Church of St. Patrick." He shows from ancient authorities that he received consecration not at Rome but in Gaul, and from some Gallican prelate. It is probable that Celestine did subsequently give his sanction and blessing to the undertaking, but that would weigh nothing in proof of his *supremacy* as now understood and claimed. "He completely organized its ecclesiastical polity, elected and consecrated bishops, held provincial synods, and fixed the metropolitan See of Ireland at Armagh, which seems to have been at that time a sort of capital, at least of the northern half of Ireland. Fame magnified the extent of his labors, and it has been said of him that he consecrated 365 bishops, and dedicated the same number of churches. This of course is an exaggeration, but it shows that his power was indeed very great. Still we do not read that he transmitted any account of the exercise of this power to the Court of Rome. He did not apply to the Papal See to have the election of the bishops appointed by him confirmed, nor is there extant any rescript from the Apostolic See to him, or any Epistle of his to Rome." (Todd, p. 30.) It appears that the bishops appointed by him had no definite dioceses, and this produced great confusion, of which St. Bernard, in his life of St. Malachy, loudly complains. Still the seed planted by St. Patrick flourished and bore abundant fruit.

On the other hand portions of the Church suffered severely. In Africa the Arian Vandals committed great ravages among the faithful. In Britain the Saxon invaders cruelly oppressed the native Christians, and compelled them to flee into the mountains of Wales. In Persia, too, persecutions raged and great numbers perished.

In the sixth century efforts were made by the Greek Church for the conversion of the *Abasgi*, a tribe on the shores of the Euxine near the Caucasus; and also of the Heruli, a nation on the farther bank of the Ister or Danube. St. Remigius labored with great success among the Gauls. In Britain at the close of this century (596) Augustine was sent out by Gregory the great, Bishop of Rome, as a Missionary bishop to the Saxons and founded the see of Canterbury. As has been often stated in our columns at various times, he met with a stout resistance from the Bishops and Clergy of the ancient British Church, over whom he claimed an usurped authority by virtue of his commission from the Pope, but whom they denied to possess any claim to their spiritual allegiance. St. Columba, too, labored among the Picts and Scots in the Northern part of Great Britain; and it is said that Christianity was proclaimed among the Bohemians, Bavarians and others, of which, however, we have no authentic account.

Among the disasters of the Church we may mention especially the ravages of the Huns in Thrace and Greece, and of the Lombards in Italy. Subsequently their King, Antharis, embraced the Arian heresy, and Agiluph, his successor, received the Catholic faith. Chosroes in Persia, cruelly persecuted the Christians.

We now come to the seventh century. The Nestorians labored vigorously to diffuse their heresy in the East, from Persia and Syria. India and even China testified to their zeal, and a *metropolitan* see was established in the latter country, which continued for several centuries.

All the Saxon Kingdoms of Britain were converted to the faith by the exertions of Augustine and his successors. Columbanus preached among the Swabians, Bavarians, and other nations of Germany: St. Gall to the Helvetians; St. Kilian to the Franconians. Willebrord, an Anglo Saxon, with eleven others converted the Batavians and Trislanders, and also preached in Denmark. He was made Archbishop of Wilteburg, now Utrecht, and died at an advanced age.

Mohammedanism, however, proved a most fearful opponent to Christianity in the East, and in the North of Africa. In Arabia, Egypt, Lybia, and Mauritania, the Church was almost utterly destroyed, so rapid was the progress of the conquerors, and so furious their zeal in the propagation of the great imposture. The Eastern heretics, as the Nestorians and Monophysites, aided the Mohammedans against the Catholics, in view of obtaining a more complete toleration. In this expectation they were in the end miserably disappointed and were bowed down with insults and exactions. The corruptions both of doctrine and morals in the Oriental Churches paved the way for the triumphal progress of this new religion, and it affords a fearful exhibition of the righteous displeasure of the great Head of the Church.

The New-York Ecclesiological Society

Held its regular Quarterly Meeting at eight o'clock on the evening of Monday, the 5th inst., the Rev. Dr. McVickar, President of the Society, being in the Chair, and opening the meeting with appropriate devotions.

The Minutes of the last meeting were read and approved.

The Report of the Committee was then read, in which, among other encouraging signs of the growth of the Society, it appeared that sixteen new members had been elected—a larger number than has ever before been reported at any Quarterly Meeting. The Ecclesiologist is again under the editorial charge of the Rev. the President of the Society, who laid several copies of the January Number on the table—being the first No. of the *fourth* volume. An engraving will hereafter appear in each No. of the Ecclesiologist, furnishing a working plan of a cheap Church, or of some portions of Church Furniture.

The regular paper of the evening was then read by Mr. Edward M. Peck, "On the Choral Service of the Church." The first portion of this paper contained a full summary of the rise and progress of Sacred Music, from its first mention as practiced by Moses and Miriam and the Children of Israel at the Exodus, showing its ample establishment and magnificent endowment under David and Solomon, its neglect under wicked and idolatrous sovereigns, and its regular revival by pious kings, its celebrity throughout the east, its restoration on the return from Babylon, and perpetuation until the Coming of Christ, whose own sacred voice, joining in the paschal chant, forever consecrated the Choral Service as a well-pleasing worship from his people. The recommendations of S. Paul and S. James show that the music of psalms and hymns and spiritual songs was the cherished heritage of the Christian Church from the first. Pliny proves its practice in his day. S. Ignatius revived Antiphonal chanting at Antioch. S. Basil proves its universal prevalence over all the East. S. Ambrose established the Ambrosian Chant, and Gregory immortalized himself in the Gregorian, increasing the number of the Tones from four to eight. The History of Church Music in England was then alluded to, from the time when S. Germanus introduced the rites of the Gallican Church into Britain, through S. Austin, the precentor John, King Alfred, and Dunstan, down to the time of the Conquest. The changes that took place at the Reformation were passed in review, showing that a more careful attention was then paid to the Choral Service, and more deliberate provision made for its maintenance than ever before. The rise of metrical psalmody soon took place, and the rest of modern degeneracy followed. After thus sketching the History of Church Music, Mr. Peck divided the modes of celebrating Divine Service into *three*. 1st, where the only music is metrical psalmody; 2d, where the Canticles, &c., are chanted or sung; 3d, the full Cathedral or Choral Service, which is the highest and perhaps the most ancient mode ever practiced throughout all the parts of the Church Catholic. It ought not necessarily to be confined to Cathedrals. It belongs to the Royal Chapels, College Chapels, and all other Churches of the higher class. The Choral Service was retained by the Lutherans as well as by the Church of England, and German works containing the Choral Service continued to be printed as late as 1643. The general principle, that the best of God's gifts to us should be consecrated by us to His service, was shown to apply to music as well as to architecture. The Rubrical objections, as urged from our Prayer Book against the Choral Service, were then discussed at large, and were shown to be founded on ritual ignorance, and a narrow "private interpretation," which was unable to stand the test of historic enquiry. There is no sound rubrical objection to our performing the full Cathedral Service here, just as they do in England. The question of intentional difference betwixt the English Book and ours on this subject was examined also; and it was shown that no such difference upon this point could be proved. The mere popularity of any style of music does not prove it good for the service of the Church. Hooker's opinion as to the propriety of Music in Churches, was quoted. The vulgar prejudice against "singing the prayers," was shown to be empty and futile. The devotional effect of the Choral Service was shown, in its concealing to a great degree the elocutionary peculiarities of individual ministers. The naturalness of the vocal mode of enunciation was illustrated from various sources, not the least of which was the general consent of mankind in its practice, under some form or other. There is a special need for the Choral Service in large buildings, where the echoes confuse the uneven inflections of the conversational voice. Admirable extracts, in defence of the Choral Service, were given from Bishop Gauden and Dr. Naish. The Paper concluded with some excellent suggestions as to the necessity of a *musical education* for our clergy, and the endowment of a Professorship of Ecclesiastical Music in our General Theological Seminary.

On motion, the thanks of the Society were returned to Mr. Peck for his interesting paper, and a copy of it was requested for the use of the Society.

A conversational discussion, on the subjects embraced in the paper of the evening, then took place; in which the Rev. Drs. Vinton and Haight, Mr. Peck, and the Rev. Mr. Hopkins took part. The Rev. Dr. Vinton remarked that the strict rubricians have no scruple about *singing* the Jubilate, the Benedictus, and the Gloria, on giving out the Gospel, although the rubric specifies distinctly that they shall be "read." Dr. Haight said that the Cathedral service was allowed on all hands to be rubrical in England; and he took the broad ground that what was rubrical in England was rubrical here, unless there was some positive enactment of the American Church to the contrary. Bp. White maintained this doctrine as to the English Canon law, and the principle was equally applicable to chanting the Psalter. The American Service for Thanksgiving shows that the Psalter for *that* day may be chanted; and therefore it may on any other. The principle of the American Church is, not to depart, needlessly, from the English Church in *worship*, any more than in Doctrine or Discipline. The Rev. Dr. Vinton asked what conclusion could be drawn from the change in the pointing of the Psalter, made in the American Book? The Rev. Mr. Hopkins said that the change in punctuation was not made by the American Church, but by Dr. Smith. But even allowing that the Church had authorized the change, nothing could be made of that as an argument against chanting the Psalter; for the pointing of our Canticles is as much changed as the pointing of our Psalter; and if, notwithstanding the change, we may sing the Canticles, we may sing the Psalter as well. Dr. Haight said that before the Revolution chanting was unknown in this country. Mr. Peter Erben, who is still living, played the organ to the first singing of the *Venite* in New York. The Canticles, in those days, were never sung. Hence the American rubric in the Post Communion service, allowing a metrical Hymn to be used instead of the *Gloria in Excelsis*. Good feeling *required some* singing in that Office of sacred joy, and as they could sing nothing but metrical psalmody, they were by that rubric permitted to do so. After some further conversation,

Another paper was read to the Society, by the Rev. Mr. Elmendorf, on the subject of the colors suitable for a full set of Altar Cloths, and the proper times and modes of using them. White is appropriate on the highest festivals, and to the festivals also of the Blessed Virgin, St. Michael and all Angels, St. John the Evangelist, and the Conversion of St. Paul; Red on the festivals of the martyrs; Violet during seasons of fasting; Black on Good Friday, and Green on ordinary days. The length of our report must be our excuse for giving so meagre an abstract of this paper, for which we hope to atone at some future time.

Mr. Hayes made some inquiries on the subject of the paper, which were replied to.

The thanks of the Society were returned to Mr. Elmendorf for his interesting paper, and a copy of it was requested for further use.

On motion, the subject of the next quarterly paper was referred to the Executive Committee with power.

Several matters of interest were offered by various members, for the inspection of the Society. The Rev. Wm. A. McVickar submitted, through a friend, the plans of a small but beautiful and appropriate cheap timber church. The Rev. the President brought a chalice veil, of white and gold, wrought for the Church of S. Cornelius, Governor's Island. Mr. E. M. Peck exhibited an English Surplice with circular sleeves. A couple of fringed and embroidered Stoles were also shown—Pugin's Floriated Ornaments—and a set of the Society's Plate.

On motion, the Society adjourned.

THE CHURCH TIMES.

Mr. Joseph Robinson, the enterprising Church publisher in Baltimore, Md., has undertaken the renewal of the Diocesan paper, under the above title. We cordially wish him success, as it seems highly desirable that a Diocese of such strength, both in numbers and resources, should have a Church paper of its own.

The following well written notice sufficiently explains its design and principles, and the initials of the editor are enough to command the fullest respect and confidence:—

"The publisher of 'The Church Times' has determined, after deliberation, to revive that paper. As the interval which has elapsed since the last publication has been long, and neither of the gentlemen who were formerly its responsible editors, have any concern in the revival, it is right to commence with some explanation. The plan, then, of 'The Church Times,' but not the principles, is somewhat changed. It will be the 'Church Times.' Its principal occupation will be, to collect for its readers all the intelligence respecting Church matters, both American and European, which can be obtained. But it will be a 'Church' paper, in which Church views and Church feelings will predominate. By Church views, we understand the doctrines of the Prayer Book, as read with no non-natural interpretation. In the Prayer Book, thus read, and taken altogether, Formularies and Articles, we find the great doctrines which are sometimes called Church principles; the Apostolic Succession, Baptismal Regeneration, the Spiritual Presence in the Holy Eucharist, the Commemorative Sacrifice in the same blessed Sacrament. We find there, too, and in the history of the Church, the authority of the Episcopate, real but not unlimited. Not that sort of authority which is now infallible, because it agrees with us, and now worthless, because it does not. But the authority of every Bishop in his own diocese, limited by actual laws, and checked by the checks which the wisdom of the Church has provided, and by the kindness of the Christian and the decorum of the gentleman. But still real and of Divine origin. Co-extensive with the diocese, but not, except in very rare emergencies, extending beyond it. These are our principles, but we shall not be loud and noisy in proclaiming them. 'The Church Times' will not be remarkable for the length or the number of its editorial articles; but what there are, and the selections, which will be both larger and more numerous, will maintain the principles here announced. Correspondents will bear in mind that nothing can be admitted which is not consistent with our principles; although beyond that limitation we will not regard ourselves responsible for the opinions of our correspondents, and shall announce that fact in every paper. We shall be glad to receive the aid of correspondents upon those terms, but we do not earnestly invite it, because we intend that our paper shall be not a controversial, nor, strictly speaking, a theological paper, but mainly a Church newspaper.

"H. D. E."

MRS. BOSTWICK'S Eighth Concert (2d of the new series) on Friday evening of last week, was well attended, notwithstanding the inclemency of the weather. She sang well, and highly gratified the audience. *Qui la voce* was admirably executed, and the *Skylark* was charmingly given. The flute obligato, by Mr. Eben, in this song, as well as the solo *L'Illusion*, by the same gentleman, contributed greatly to the pleasure of the evening. *The Gipsey Maid*, and "Annie of the Banks O'Dee," were also rendered by Mrs. B. with great sweetness and taste. The next concert will be given this (Saturday) evening, andwe look for a full house.

Miss Lind is compelled by the death of her mother to abandon the proposed series of concerts that were anxiously looked for; and many will regret the announcement, not merely for their own disappointment, but out of sympathy with the severe affliction of this amiable and benevolent lady.

Foreign Intelligence.

The *Cambria's* arrival at Boston has put us in possession of our usual files.

The resignation of Lord Palmerston, the British Secretary for Foreign Affairs, has caused some excitement in political circles. He is succeeded by the Earl of Granville. The causes of this change were not clearly understood at the latest date.

Louis Napoleon has received an overwhelming vote. The telegraphic numbers are about 7,200,000 for him, to 800,000 against. If the French are suited in the *coup d'etat*, we do not see why other people should grumble.

It is said that the representatives of Russia and the German confederation have presented notes to the British Foreign Office at Frankfort, complaining of the harboring of refugees in England. Austria is also getting up a German league against the introduction of British manufactures.

The Pope has addressed a letter to his Nuncis at Paris, expressing his entire approbrtion of the late acts of Louis, which have "saved society and religion."

THE ARCHBISHOP OF CANTERBURY ON THE ORDINATION QUESTION.—Another correspondence on this subject has been made public, between the Primate and the "Devon and Cornwall Church of England Protestant Association," which, in an address to his Grace, says:—

However reprehensible the means by which this declaration was elicited from your Grace, we cannot but regard it as a matter of congratulation that an opinion has been expressed by the Primate of all England which must strengthen the cause of Protestant truth in this empire and throughout the world, by promoting the cultivation of Christian fellowship with those who symbolize with our National Church in essential doctrines, who glory in the name of Protestant, and thoroughly appreciate the blessing of the Reformation.

We are not surprised that such an avowal should have called forth the angry feelings of those who disparage the Reformation, and repudiate the name of Protestant; but, whilst expressing our dutiful sympathy with your Grace under such unseemly attacks, we fully believe that the attempts of your assailants will prove as impotent as they are unworthy, since your Grace has the satisfaction of knowing, that in the opinion which you have been pleased to express, you are supported by the spirit of the Articles, by the example of many of the most distinguished prelates and divines of our Church from the time of the Reformation, and by the practice of the venerable Societies for promoting Christian Knowledge and for Propagating the Gospel in Foreign Parts for a long series of years, in the employment of foreign Protestant ministers in their missionary operations abroad.

In his reply the Archbishop observes:—

I confess that I have been greatly surprised at the vehemence with which these sentiments have been assailed in some quarters, inasmuch as, on account of the reasons alleged by yourselves in the address, I conceived that I was only echoing the general opinion of Churchmen. [Oh! dear!]

It will be an ample compensation for any personal annoyance to which I have been exposed if the benefits which you kindly anticipate should result from the circumstances which have occurred. Still, I cannot but regret that occasion should have been unintentionally given to disunion and excitement at a time when the interests of our Church especially require unanimity and repose.—*John Bull.*

THE BISHOP OF EXETER ON THE DECORATION OF CHURCHES.—A complaint has been laid before the Bishop of Exeter, against the Rector of Shevioke, on account of certain decorations in progress of execution in the chancel of the Church, at the expense of the Rector. The following is the material part of the Bishop's judgment:—

The matter now before me involves a question of right, the right of the rector to adorn the walls of the chancel at his own discretion, subject to be controlled by the Bishop, if he place there any ornament of a character in itself open to just censure, whether as superstitious or indecorous, or otherwise improper. I have no hesitation in saying, that I recognize that right of the Rector, and disclaim, as Bishop, all authority which is not consistent with it. Looking at the question thus, I find very little which demands my interference in the partially executed designs for ornamenting the chancel of the Church at Shevioke—or in what is further intended. The north wall only is, as yet, at all dealt with. It is covered with a diapered ground of red and white, the white being intended to be gilt. On this ground are five circular spaces, or "medallions," each of about 2 feet 6 inches in diameter. Within these circles are delineated, in water colors—1. The Annunciation. 2. Our Lord in "Majesty," seated on a rainbow. 3. Our Lord being led to execution. 4. Our Lord with Martha, Mary, and Lazarus. 5. The first Miracle in Cana of Galilee. These representations are stated to be all taken from *Overbeck*. They are all scriptural subjects, and in design seem to be unobjectionable, with a single exception. In the Annunciation the Angel is kneeling to the Virgin Mary. This is open to censure, as implying that the Blessed Virgin is an object of adoration: and this objection is not removed by the fact (in itself satisfactory) of the Virgin being also kneeling, with uplifted hands, as in prayer to God. I direct that the scandal of representing the Angel as kneeling to the Virgin be removed, and if this be done, there appears to be no part of the work hitherto executed which I have any just authority to forbid. There is not at present any other painting begun except on a part of the east wall, where a blue ground is prepared for the first Table of the Ten Commandments, which are to beinscribed in golden letters. This space seems to be not much larger than one of the medallions on the north wall; and as the chancel is somewhat darkened by the stained glass of the windows, the requirement of the 82d Canon, that "the Ten Commandments be placed on the east end of every Church, that the people may see the same," will hardly be satisfied, unless the scale be enlarged. I direct, therefore, that this be duly attended to. It is proposed to place on other parts of the east wall the symbols of the four Evangelists. To this I have no right to object. On the south side it is stated that nothing yet has been done. But an untinted sketch of what is intended has been sent to me. The principal subject there delineated is a copy of a painting of "The Last Judgment," in the Academy of Fine Arts of Florence. So far as I can judge from the sketch, there is nothing in it with which I ought to interfere. There is also proposed a painting of our Lord bearing the Cross, after sculpture at Nuremburg, and four smaller pieces—two from illuminations and two from *Overbeek*, viz., "The Ascension," "The Walk to Emmaus," "Noli me tangere," "The Resurrection." All these I deemed it to be within the lawful discretion of the Rector to adopt as ornaments of his chancel walls, as well as an intended window of stained glass, containing figures of St. Stephen and St. Alban. Having thus gone in detail through the report made to me by the Dean Rural, I think it right to add, that I not only recognize the right of the Rector to ornament his chancel, but also respect the holy feeling which has prompted him to do this, at an expenditure which must be very considerable, and with the aid of an able artist, who will secure the execution of it to be such as shall become the sacred building on which he is employed. In an age when no decoration is deemed too costly for the dwellings of the opulent among us, of all orders, it is surely a matter of just praise, rather than of reasonable censure, that a *not* opulent Clergyman, modest and unpretending in his own house, devotes whatever means he can command to the somewhat sumptuous, it may be, yet sober and reverential adorning the house of God.—*Ibid.*

SUBDIVISION OF ST. PANCRAS PARISH.—A Committee having recently been appointed to frame a Bill to be brought into Parliament in the ensuing session to prevent the division of St. Pancras into ecclesiastical districts under the Church Building Acts, several vestry meetings, presided over by the Rev. T. Dale, the Vicar, have been held, at the last of which, after considerable discussion, the following resolution was carried:—

That a committee of this vestry be appointed to meet the Church Trustees, and to endeavor to effect an arrangement together, whereon an application to Parliament may be made in respect to the future division of the parish into ecclesiastical districts, and the endowment of such districts out of the prebendal revenues, and remodelling the constitution of the Church trust, insuring to the ratepayers their present freedom from compulsory Church rates, the said committee, upon their agreement with the trustees, to be empowered to prepare any necessary Bill to Parliament.—*Ibid.*

THE NEXT MEETING OF THE NATIONAL SOCIETY.—Archdeacon Denison has given notice of the following resolutions proposed to be moved by him at the annual meeting of the National Society, 1852:—

1. Whereas the following sentence—referring to the *alleged* practice of managers of schools in union with the National Society in abstaining from teaching, and giving instruction in the Catechism of the Church of England, to all scholars admitted into such schools—is found in the report of Joseph Fletcher, Esq., Her Majesty's Inspector of Schools:

"If I am rightly informed, the practice of at least half of the National Schools, is to respect the feelings of Dissenters in this particular; so strongly does the *moral sense protest against the fundamental rule of their union which refuses to do so*; and as the real interests of the Church are on the side of the more liberal course, I would fain persuade myself, that a majority of her Clergy will *avow* as well as *practice*, it, and thus enter upon a new era in our History, *that of the established school*."

And whereas the Lord Bishop of Manchester, in a speech delivered at a meeting of the promoters of the Manchester and Salford Education Scheme, held at Manchester, Dec. 2, 1851, has used the following language:

"My grief for years has been both openly and privately expressed that the charter of the National Society has been imposing on the great body of the Clergy of the community of the kingdom, conditions the most degrading, and a situation the most humiliating. It has made its first term of union, and condition, that the children in the schools shall learn the Catechism of the Church of England. Now I believe, maintain, defend the Catechism; but I will ask my Rev. brethren around me, and in the Diocese, not only of Manchester, but in the whole of England, in how many of these schools has not the article of union been taken out first, and in how many of these schools is it not, in the present moment, deliberately and systematically violated? So far from contravening the charter of the National Society, I have ever regretted and I still regret, that a charter so ill-advised in wording was ever issued by the Crown; and I have sought, and seek to call on you to-night, to aid with us in carrying the measure from a higher authority, the three estates of the Legislature of this kingdom, which shall override and overturn the conditions of that charter, and release the Clergy of England at large from this most improper and unworthy thraldom."

And whereas the practice herein publicly imputed to managers of schools in union with the National Society, is a departure from the principles of the charter, and a violation of the terms of union:

This meeting hereby respectfully requests the Committee—in whom the government of the Society is vested by charter—to make public declaration that it is not with the sanction and approval of the Committee that such practice is pursued in any case by managers of a school in union with the National Society.

2. That this meeting deeply regrets the continued refusal of Her Majesty's Government to make a building grant to founders of a school who require it to be inserted in the trust deed that the management of the school be solely in the Clergyman of the parish, with appeal to the Bishop of the Diocese.

3. That this meeting deeply regrets the continued refusal of Her Majesty's Government to make a building grant to founders of a school who require it to be inserted in the trust deed that the master and mistress of the school be "communicants."—*Ibid.*

THE REFORMATION MOVEMENT.—The *Warder* states that a solicitor and twenty other persons have abandoned Popery within the last month or two, in Dublin. The *Clare Journal* has an account of a scandalous outrage committed against Mr. Gloster, of the "Irish Church Missions," and his wife, while on their way to Church, on Sunday last, at Miltown Malbay. The outrage is the result of the late altar denunciations against the Bible readers, which have induced a party of Romanists to band themselves together for the purpose of driving "the proselyters" out of the neighborhood. In Tuam it has been found necessary to employ an additional police-force to protect the Protestant converts from the violence of the Popish mob.—*Ibid.*

THE BISHOP OF CAPE TOWN.—The Bishop of Cape Town has remitted from his diocese £180, in aid of the funds of the Society for the Propagation of the Gospel. In explanation of the smallness of the amount, the Bishop writes:—

It must be remembered that the church is in its infancy in this land—that most of our parishes are engaged in the erection of the House of God, or are burdened with a heavy debt upon that already built, are collecting for its erection, or that at the same time they are called upon to contribute to the support of the ministry, and the erection and maintenance of schools, and that at a time when one-half of the colony is well-nigh ruined by war and rebellion, which have already lasted for almost a year, and do not appear to be nearer to their close than they were six months ago—that subscriptions to a very large amount have been recently called for towards the relief of the suffering inhabitants of the frontier, and the wives and children of the soldiers, of whom there are nearly one thousand in Cape Town—that the necessaries of life are about double what they were, and that the country from one end to the other is thoroughly impoverished. Under these distressing circumstances, I am no less pleased with the amount which has been raised, than by the readiness with which my appeal has been met by all the parishes in the diocese.—*Ibid.*

BISHOPRIC OF SIERRA LEONE.—The Queen and Prince Albert have transmitted a joint donation of £100 to the fund for establishing this Bishopric, which now amounts, exclusive of the sums collected on Sunday week, in connexion with the Jubilee of the Society for the Propagation of the Gospel in Foreign Parts, to nearly £7,000.—*Ibid.*

ANOTHER JUBILEE.—An Encyclical letter of Pope Pius IX, addressed to "all Patriarchs, Primates, Archbishops and Bishops of the Catholic world" announces that the Pope has "resolved to open anew the celestial treasures of the Church under the form of a jubilee."—*Ibid.*

THE MIRACLE OF LA SALETTE.—The Vicar-General of Grenoble, who had been sent to Rome for the purpose of delivering to the Pope three letters relative to the alleged appearance of the Virgin at La Salette—one from the Lord Bishop of Grenoble, the two others containing the "secret" of the two children—has returned with two presents from the Pope to the Bishop, viz., a magnificent chaplet mounted in gold, with cross and bead in gold, and the body of a Saint, with permission to say Office and Mass in his name, and to celebrate annually his festival and the anniversary of his translation, with plenary indulgence. The Bishop, in concert with the municipality of La Salette, has purchased the locality where the apparition is said to have taken place.—*Ibid.*

AUSTRALIA.—Sydney journals to the middle of August are filled with accounts of fresh discoveries of gold. Another large piece of gold has been found at Ophir, which weighed 51 ounces 13 dwts. The ship *Bondicar*, now on her way to England, had on board gold from the diggings, valued at 28,785l.—Reports from the Bathurst country state that the diggings at the Turon continued remunerative, the average for each man being about 1l. daily. From the Melbourne papers to the 19th of Aug., we learn that the Lieut.-Governor had issued a notice cautioning against gold digging without license. At Buninyong, fifty miles from Geelong, eight cradles were at work. Gold had been discovered in various places, among others in the very heart of Melbourne, by two children, while rooting about for amusement in the soil. The *Bathurst Free Press* says that a body of gentlemen in Sydney, at the head of whom are the Colonial Secretary and the Speaker of the Legislative Council, have determined to offer to Her Majesty a crown of pure gold. At Adelaide the Chamber of Commerce and many of the colonists had memorialized the Legislative Council on the necessity of revising existing imposts. The principal changes suggested are a reduction on spirits from 10s. to 5s. per gallon; on tobacco, 2s. to 1s. per lb.; on cigars, 5s. to 2s. per lb.; and the substitution of a general rate of 5s. per cent. *ad valorem* instead of the present scale of duties on mercandize. Wine is retailed in Adelaide at a higher price than in London, where the duty is about 500 per cent. more than in South Australia. A number of female emigrants sent out by Mr. Sydney Herbert's committee had arrived at Sydney and had been eagerly welcomed.—*Ibid.*

MONTREAL.—THE COLONIAL CHURCH AND SCHOOL SOCIETY.—The Bishop of Montreal has issued a pastoral to his Clergy, explaining his reasons for objecting to the operations within his diocese of the Colonial Church and School Society, which has, without consulting the Bishop, and partly in defiance of his expressed disapprobation, intruded into his diocese seven lay agents, assumed the government of one of the missions in it, and taken various other steps to establish an irresponsible lay episcopate within his ecclesiastical jurisdiction.—*Ibid.*

GENERAL ASSEMBLY'S EDUCATION SCHEME.—The following account is given by the *Edinburgh Advertiser*, of the state of Education in the Established Kirk. There are at present on the Assembly's scheme 119 schools in the Highlands and Islands, attended by about 7,500 children; 45 schools in various other parts of Scotland, attended by about 4,500 children, and 13 female schools, attended by upwards of 700 children, besides 2,000 who attend Sunday schools—1,000 children attending the model schools attached to the two Normal institutions in Edinburgh and Glasgow; making in all nearly 15,000 children. At the two training institutions, 50 young men had been maintained and instructed gratis; and 109 others, young men and women, receiving instruction on payment of very moderate fees, during the year ending in May last.—*Ibid.*

DOINGS OF POPERY AT ROME.—The Pope is taking a great interest in the conversion of the French soldiers at Rome, and has granted numerous indulgences to preachers laboring among them. On the occasion of the centenary of the death of St. Leonardo da Porto Maurizio, a mission, which attracted great crowds, was preached in the Coliseum. Father Ignatius is at present at Rome, soliciting prayers for "the conversion of England."—*Ibid.*

POPISH TOLERATION.—The Bishops of Sardinia have addressed a protest to the King against the erection of the new Protestant Church at Turin, as being "contrary to the Constitution." The Romish Clergy are likewise highly incensed in consequence of a Church being placed at the disposal of the Protestant residents of Genoa. Some members of the Free Scotch Kirk have sought permission, but in vain, to erect a Chapel in Rome. Dr. Marriott, who was imprisoned some time ago at Carlsruhe, for circulating tracts against the Jesuits, and pictures of the Roman Catholic Church, such as are circulated by the Religious Tract Society of London, has been released after 16 days' confinement, by order of the Minister of the Interior.—*Ibid.*

Diocesan Intelligence.

MASSACHUSETTS.—*Confirmation.*—On Sunday evening last, the Rt. Rev. Bishop Eastburn administered the Apostolic Rite of Confirmation, in the Church of the Messiah. Evening prayer was read by the Rev. Alfred L. Baury. The Rector, the Rev. Geo. M. Randall, administered adult baptism to two persons. A very appropriate sermon was preached by the Bishop. The Preface to the confirmation service was read by the rector, and the Bishop confirmed twelve persons, one of whom was from St. John's Church, Jamaica plain. The Rev. Messrs. Whittington, Clinch, and Slafter were present.—*Christian Witness.*

SOUTH CAROLINA.—*Episcopal Acts by the Bishop of S. C., abridged from the Charleston Gospel Messenger.*

August 17. Sunday, in Christ Church Parish, at the Chapel (Mount Pleasant), I preached, both A. M. and P. M., and read "the Ante-Communion," visited the Sunday School, and catechized the children twice in the chapel. Since my last visit, it has been provided with window blinds, the means being supplied chiefly by the ladies. The school has now the excellent 100 volume library set forth by our General Sunday School Union.

24. In Christ Church Parish, at the Chapel, I read the Ante-Communion, and preached; also, catechized at the Sunday School 18 children. In the afternoon, was a severe autumnal storm. At the dwelling of the Rector, I said "Evening Prayer."

27. A case of discipline having been "laid before me" some days since, I this day made known my decision respecting the same, in conformity to the Rubric, and to Canon 42d.

31. Administered Confirmation to a male member of Calvary Church, in his sick chamber.

At Calvary Church, Charleston, after "Evening Prayer," by the Rector, I preached, and confirmed 7 persons.

Sept. 12. At Glen Springs, where, after Morning Prayer by the Rector, I said the "Ante-Communion," preached, and administered the Holy Communion. A Church better adapted to its location, and more appropriate in appearance, and in all respects is not to be found, at least in this Diocese.

13. At Spartanburg, as the Church of the Advent is not yet built, a Sunday school house, neat and convenient, has, in the short space of four weeks been put up, and sufficiently finished to be used for public worship. After "Evening Prayer," by the Rector, who also baptized 3 adults, I delivered a lecture on the obligation to be baptized, commenting on several of the examples and precepts on the subject.

14. Same place "Morning Prayer," said by the Rector, the Ante-Communion, by Rev. Mr. Fell; I preached, confirmed 14 persons, and administered the Holy Communion, assisted by the Rector, to 34 persons. "Evening Prayer was said by the Rector. I baptized his infant son, Derrill Hart. The sermon was by the Rector, the Benediction was pronounced, and the children catechized by me.

20. At Greenville, "Morning Prayer" was said by the Rector, (Rev. T. S. Arthur). I preached on Confirmation. Since my last visit, the Rectory has been enlarged, and the Church has two additional pews, and will be superceded, I trust, in due season, by a large, convenient, and proper ecclesiastical building, for which a plan is already provided, and a small amount subscribed. The cemetery is specially beautiful, having many good trees, and some of them magnificent. There are costly monuments, and the locality is preferred by several persons who are not members of the Prot. Episcopal Church. Evening Prayer was said by me, the lesson read by the Rector, the sermon by the Rector of Christ Church Parish, Rev. J. R. Fell.

21. Morning Prayer was said by Rev. Mr. McCullough, the Ante-Communinn by Rev. Mr. Fell. I preached, confirmed 11 persons, and administered the Holy Communion to 52 lay persons. At three o'clock, catechized 18 children, and at evening service, read the lessons, and pronounced the Blessing—the sermon by Rev. J. D. McCullough.

23. At Pendleton, Morning Prayer was said by the Rector, (Rev. A. H. Cornish(—Rev. J. McCollough preached; I confirmed6 persons, and made an address.

25. At Anderson village, Morning Prayer was said by the Missionary, Rev. A. H. Cornish—I preached, read the Ante-Communion, and administered to 7 lay persons, and the two Clergymen, Holy Communion. In Evening Prayer, I was assisted by Rev. A. H. Cornish, the sermon was by Rev. J. D. McCollough.

28. Sunday, same place, Morning Prayer was said by the Minister, (Rev. Mr. Greene),—I read the Ante-Communion, and confirmed 5; administered the Holy Communion, assisted by the Minister, to 19 lay persons. The sermon was by the Rev. J. D. McCollough. After Evening Prayer, by Rev. J. D. McCollough, the lessons by the Minister, I preached, specially to the confirmed. The prospect of addition to the worshippers in this Church, and of its advancement generally, is somewhat encouraging.

October 15. At St. Paul's Church, Augusta, the Bishop elect of Florida, was duly consecrated—the testimonials were read by Rev. E. E. Ford. The Bishops of Georgia and Alabama were the presenters, and they concurred with me in the imposition of hands. The sermon was preached by me, and the Holy Communion administered, I being assisted by the two Bishops.

23. A candidate for Priest's Orders was examined, three Presbyters assisting.

26. At Grace Church, Charleston, the Rev. J. G. Drayton, Deacon, was admitted to the Holy Order of Priests. He was presented by the Rev. W. W. Spear, who also preached the sermon, and concurred with the Rev. Mr. Phillips (who read the Morning Prayer) in the imposition of hands.

November 2. Same place. The Sunday School was visited by me, and after morning Prayer and the Ante-Communion, by the Rector, I preached—confirmed 5 persons, and administered to 26, the Holy Communion. After Evening Prayer, said by me, the Rector preached, and I confirmed 15 persons, and made an address.

21. Thanksgiving day—at Aiken. I preached and confirmed 4 persons. Morning Prayer was read by Rev. Mr. Bland—the Litany and Ante-Communion by the Rector, (Rev. J. H. Cornish), who also baptized a male adult.

23. At Edgefield. Morning Prayer was said by Rev. C. T. Bland, assisted by the Rector, (Rev. R. Graham),—the Ante-Communion by the Rector, E. Reed; I preached, and adverted to the death, since my last visit, of a venerable female member, who had been one of the chief agents in planting and nurturing this Church. Confirmation was administered to 3 persons. In Evening Prayer, I assisted Rev. E. Reed; The sermon was by Rev. C. T. Bland. At night, after the third service, I preached to a large congregation of blacks and a few whites.

December 2. At St. Michael's, were confirmed by me, 32 persons of six of the congregations in Charleston, and I made an address.

WHAT DOES IT MEAN?—We learn from a friend that the following petition has been presented to the Legislature of this State, signed, as we are informed, by a number of the *respectable* inhabitants of the City. The latter part plainly proposes to make our Church Corporations *joint stock concerns* similar to the moneyed Incorporations. But of the first part of the document we are obliged to repeat WHAT DOES IT MEAN?

To the Legislature of the State of New York:

The undersigned members of the Protestant Episcopal Church in the State of New York, would respectfully represent to your venerable body, that the union of the temporal and spiritual affairs of the various incorporations connected with said Church, is productive of much want of harmony among the members, is hostile to the rights of the laity, and contrary to the spirit of the Institutions of our country. They would therefore pray for such an amendment of the first section of the Act to poovide for the incorporation of Religious Societies, as may give them relief in the premises.

They would also pray that said law may be so further amended as to permit Pew owners belonging to the Protestant Episcopal Church in the United States, though not members of the congregation to vote for Wardens and Vestrymen of the several Churches.

We noticed among the passengers in the Pacific, on Saturday last, Mr. William H. De Witt and lady, of Albany. They go abroad to improve their health, and to enjoy the worship at the Altar of their mother Church. Mr. De Witt, it will be remembered, built at his own cost, the Church of the Holy Innocents, Albany. We bespeak for them that cordial welcome to which their devotion and liberality to our Church so justly entitle them. **

We would call attention to the exhibition of the Tapestry representations of S. Paul and Barnabas at Lystra, from Raphael's cartoon, at 348 Broadway, (Society Library). It is said to be well worth a view.

We have received the *Ecclesiologist* for January, the *Bibliotheca Sacra*, the *Spirit of Missions*, and the *Christian Parlor Magazine*. A new volume of the last named publication commences very handsomely. Also the *North American Miscellany* and *Dollar Magazine*.

The P. E. Historical Society have published their first volume, which we shall notice hereafter more at length.

The Sermon of the Rev. Dr. Shelton, preached in St. Paul's Church, Buffalo, will be found in part on the first page. It shows so much liberality and judgment on the part of the congregation, and teaches such sound doctrine, that we have resolved to transfer it bodily to our columns. It sets a good example to the rectors and people of the parishes who can go and do likewise.

CLERICAL CHANGES.

The Rev. Charles H. Disbrow has resigned the Rectorship of St. Paul's Church, Suffolk, and St. John's Church, Chuckatuck, Nausemond Co., Va., and accepted a call to St. Mary's Parish, St. Mary's Co., Md. He requests all letters and papers to be addressed to him at St. Inigoe's P. O., Mary's Co., Maryland.

Rev. Henry Stanley, from Richland, Oswego Co., N. Y., to Washington City, D. C.

Rev. Henry Elwell, from Society Hill, S. C., to Charleston, S. C.

Rev. John B. Richmond has become the Rector of St. Michael's Church, Marblehead, Mass.

Rev. Wm. Flint, of Erie, Pa., to the Rectorship of St. John's Church, Charleston, Mass.

The Rev. Joseph Ransom, to the Rectorship of Christ Church, Oyster Bay, L. I.

Married.

At Jamaica, L. I., on the 8th instant, by the Rev. Beverley R. Betts, Henry Barclay Robinson, Esq., of Fredericton, in the province of New Brunswick, to Caroline, only daughter of William Betts, Esq.

Notices.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

An adjourned meeting of the Board of Managers of this Society, will be held in the S.S. Room of the Church of the Ascension, on Tuesday evening next, 20th instant, at 7½ o'clock.

THOS. P. CUMMINGS,
Rec. Sec.

Jan. 17, 1852.

ST PETER'S CHURCH, CHELSEA.

To-morrow, being the third Sunday in the month, this church will be open for Divine service at half past 7 o'clock in the evening.

CHURCH OF THE NATIVITY.

The Church of the Nativity on Av. C, near 6th st., will be opened for divine service on Sunday evenings during the winter, at 7½ o'clock.

Different clergymen of the city are expected to officiate.

tf

FREE CHURCH OF THE GOOD SHEPHERD.

Rev. Ralph Hoyt, Rector.

No. 5 Chatham Hall, Post Office Block, Chatham Square

Services every Sunday at 10½ A. M. and 3½ P. M.

Oct. 4—tf

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since last acknowledgement viz:

St Pauls, Richmond, Ind, 2; St Pauls, Augusta, Ga, 30; Trinity, Rutland, Vt, 10, S S, 5; Trinity, Athens, N Y, 8 12; St Pauls, St Louis, Mo, 23 40; Calais, Me, 6 18; ch of Nativity, Huntsville, Ala, 10; Emmanuel, Holmesburgh, Pa, 27 58; Jackson, Miss, St Andrews, 21; St Georges, Fredericksburgh, Va, for Or, 45; St Pauls, Morrisania, N Y, 38 25; dom miss, 3; Jewish miss, 2; dom miss, postmark Oxford, 10; St Pauls, Cincinnati, O, 81; SS, half, 16 75; St Johns, Carlisle, Pa, 17 77; St James, Arlington Vt, 18 75, for Cal, 1; Christ, Little Rock, Ark, 30; a parishioner, Christ, New Brighton, S I, 5, (for Minnesota, 5, for church at Waukesha, 5); a member of St Johns, N Y, 2; Calvary, Farmington, Ill, 8 85; Trinity, Ulster, half, 3 85; S S, 4 22; Mrs Moore, 50; St Lukes, Somers, 6 25. Thro' J B Dow, Treas, Mass, Grace, Boston, 45; Trinity, for Me, 20; St Johns, 4 25; St Pauls, 117 04; Christ, Cambridge, sor Bp Kempers jur, 70; St Anns, Lowell, 35; All Saints, Worcester, 14; a lady, 1; —292 79. Thro' E W Howard, Treas, R I, Grace, Providence, for the west, 39 39; St Johns, 132 63; St Stephens 40; Christ, Westerly, 8;—211 02. Total 929 51.

THOMAS N. STANFORD, Treas.,
137 Broadway.

Jan. 13, 1852.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 7th inst.

Subscribers: C N S Rowland, 1; R Sill, 1; J DeL Walton, 3; Wm B Windle, 1; Abel T Anderson, 1; F A Gwin, Jr, 1; Mrs N P Bailey, 1; A B Neilson, 2; Wm Nelson, 1; Mrs J Punnett, 1; J B Kissam, M D, 1; J D Wolfe, 3; Rev T McC Peters, 1; J H Swift, 5; total, 23.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Jan 14, 1852. 20 John street.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow St. near Grand.

The subscriber Missionary in charge of this station acknowledges—

M H P, several articles of food and clothing; C R, 2.

Constant demands are made upon him, for the supply of which he must appeal to the benevolent with the prayer that it may not be in vain.

At this season specially, will not the prosperous remember the poor? Will they not give of their abundance to relieve suffering.

Donations may be left with Messrs. Stanford & Swords, 137 Broadway, or with

JAMES MILLETT,
308 Broome St.

Jan. 12, 1852.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

Young ladies of Mrs Ward's school, 870 Broadway, a bundle of clothing.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

LOT JONES, 77 2d Avenue.

Jan. 13, 1852.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 7th inst.

Subscribers: C N S Rowland, 2; R Stone, 2; Wm B Windle, 2; F A Gwin, 2; E C Whitehouse, 2; A B Neilson, 2; Mrs Punnett, 3; G H Bell, 2; J D Wolfe, 6; Mrs John Wells, 2; S De Veaux, 2; J Alstyne, 2; T C Butler, 2; J H Swift, 5;—36.

Christ, Rye, Rev E C Bull, 10; S J Beebee, Esq, by the Rev Dr McVickar, to constitute Rev J M Waite, of Ravenswood, a life manager, 50.

Total 96.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Jan. 14, 1852 20 John street.

THE POOR.

The subscriber thankfully acknowledges the receipt of the following donations for the poor of the lower wards of the city:—

By S & S, H L, 20; friend, 5.

BENJ. EVANS,
172 Broome st.

Donations may be left in the care of Stanford & Swords, 137 Broadway, or of Benjamin Evans, 172 Broome st.
Jan. 13, 1852.

THE POOR.

ST. SIMON'S GERMAN FREE CHURCH.

The undersigned gratefully acknowledges the receipt of the following donations for the poor.

By S & S, member of ch of Ascension, 1; W G P, 2; J H R, 2.

He would most earnestly solicit the assistance of the benevolent, in behalf of the poor of his parish.

The large sphere of his missionary labors, brings him daily in contact with the most distressing cases of affliction and destitution, never has he known a period when cases of sickness were more numerous, nor distress for want of employment more general.

These facts, he humbly trusts, are sufficient to induce those who have hitherto entrusted him with the means of relieving many cases of distress, to again stretch forth a helping hand; and also to move others, blest with the means, to kindly remember the destitute stranger at this inclement season.

Donations will be thankfully received, and may be left with Messrs. Stanford and Swords, 137 Broadway, or with

THOMAS COOK.
276 Houston St.

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The undersigned gratefully acknowledges the receipt of the following sums:

N A N, 10; valuable box of clothing, from St Peter's ch, Albany, and a valuable package of clothing, in same box, from ch of Holy Innocents, Albany.

Nash. Lakes, Delafield, Wis, Dec 29, 1851.
AZEL D. COLE,
Pres. of Nash. House.

Advertisements.

LITTELL'S LIVING AGE, No. 401, 12½ cents.

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3. A Black Eagle in a bad way, *Do.*
4. Usurpation of Louis Napoleon, *Times.*
5. Great Britain and the United States, *Do.*
6. Narrative of the last French Revolution, *By a member of the Assembly.*
7. Political Aspect of France, *Morning Chron.*
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With poetry, short articles, and Notices of New Books.

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A new and beautifully illustrated edition of the
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A sermon preached before the young men of the City of New York, in the Church of the Ascension, by the Rev G. T. Bedell, rector, 12½c.

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A sermon preached at the consecration of the Rev H J. Whitehouse, by the Rt. Rev. Alonzo Potter, D. D., 12½c.

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To which is prefixed a memoir of the author, by a "country parson's daughter." One vol, thick 12mo, $1.

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What is Romanism? The supply of the entire work, a popular compilation, by the late Rev. J. Endell Tyler, from his larger works on the Romish controversies, is unexpectedly exhausted. Means have been taken to obtain more as soon as possible. In the meantime, the conclusion of the work, (Nos. XVII to XXVI inclusive) can be obtained separately bound to complete the work to those who have only the first sixteen numbers. Price 31 cts, at No. 20 John St, N. Y., up stairs.
Jan. 17, 1852—tf

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.

The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on had for sale.

MILLER, COATES & YOULE,
July 26-6m 279 Pearl st., N.Y.

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

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BOARDING SCHOOL FOR BOYS,
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A. M., Prin.

FALL TERM Of this Institution will commence on Monday, 2d of November next. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct. 4, 1851.—tf

Poetry.

Lines by Milton in his old age.

This sublime and affecting production was but lately discovered among the remains of our great epic poet,—and is published in the recent Oxford edition of Milton's Works.

I am old and blind!
Men point at me as smitten by God's frown;
Afflicted and deserted of my kind;
Yet I am not cast down.

I am weak, yet strong;
I murmur not that I no longer see;
Poor, old and helpless, I the more belong,
Father Supreme! to Thee.

O merciful One!
When men are farthest, then Thou art most near
When friends pass by, my weakness shun,
Thy chariot I hear.

Thy glorious face
Is leaning toward me; and its holy light
Shines in upon my lonely dwelling-place,
And there is no more night.

On my bended knee
I recognize Thy purpose, clearly shown;
My vision Thou hast dimm'd that I may see
Thyself—Thyself alone.

I have nought to fear;
This darkness is the shadow of Thy wing;
Beneath it I am almost sacred, here
Can come no evil thing.

O! I seem to stand
Trembling, where foot of mortal ne'er hath been,
Wrapp'd in the radiance of Thy sinless land,
Which eye hath never seen.

Visions come and go;
Shapes of resplendent beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When heaven is opening on my sightless eyes—
When airs from paradise refresh my brow
The earth in darkness lies.

In a purer clime
My being fills with rapture—waves of thought
Roll in upon my spirit—strains sublime
Break over me unsought.

Give me now my lyre!
I feel the stirrings of a gift divine.
Within my bosom glows unearthly fire,
Lit by no skill of mine.

[*Halifax Church Times.*

Selected Matter.

Fifteenth Annual Report:

Being the Forty-Third Consecutive Report of the New York Bible and Common Prayer Book Society.

The Board of Managers of the New York Bible and Common Prayer Book Society in presenting again their Annual Report, would in the first place call attention very briefly to the condition and operations of the Society during the year just closing. They had hoped to have come before the Society with the gratifying statement that their receipts had been larger than in the previous year, and the circulation of volumes greatly increased. They regret to say, however, that these expectations have been disappointed.

Their receipts, so far from being greater, have been two hundred and thirty dollars less than they were during the year preceding. This difference is owing mainly to the failure of the Churches, especially in the country, to make their accustomed collections. The amount thus contributed being four hundred and forty dollars less than was aknowledged in the last report. It is true, that the distribution of volumes has been, notwithstanding, nine hundred more than the preceding year; but it should be remembered that with the increasing ability of the Church, and the increasing demand upon this Society, year by year, not to do much more each year than in the last, is virtually to do less: not to advance is to lose ground. Yet, in order to effect even this, the Disposable Fund has been overdrawn to the amount of nearly two thousand dollars.

The *Distribution* of volumes has been as follows: Bibles 857, Testaments 370, Prayer Books 9375, and Psalm and Hymn Books 85, total freely distributed, ten thousand six hundred and eighty-seven. The *Sales* have been, Bibles 389, Testaments 167, Prayer Books 4380, Psalm and Hymn Books 322, total sold 5258, making a grand total *distributed* and *sold* of 15,950 *volumes.* Such is a general statement of the condition and operations of the Society during the past year; the full particulars will appear by reference to the reports of the Treasurer and Agent.

In explanation of the disproportion between the distribution and sales of the Bible and those of the Books of Common Prayer, which from the statements just given appears so great and striking, it may be observed that while there are almost numberless associations for the distribution of the Bible, which are pouring in their thousand streams into the treasury of a great parent Society, and enabling it to send forth an abundant supply, there are but very few societies whose object is to circulate also the Book of Common Prayer. And further, while a very large proportion of the funds of these various Bible Societies is derived from the contributions of Members of the Church, this Institution of their own Church receives from them the merest trifle in support of its operations. Yet being the chief source whence Prayer Books can be obtained free of cost, while the Bible may be thus procured from so many other institutions, the applications for the former are, of course, far more frequent.

This is to be expected from the nature of the case, and this Society is therefore bound under present circumstances, to appropriate the larger portion of its means to the publication of that volume for which the greatest demands upon it are made.

This Society too, is no merely local or Diocesan Institution. Situated in the great Commercial Metropolis of the Union, it is constantly receiving applications from every quarter of our land, from Maine to Florida, and from the Atlantic to the Pacific coasts. Thus, general in its design, and extensive in the sphere of its operations, it deserves the support of all the Members of the Church.

Upon the inestimable value of the word of God, and the claims of its best expositor, the Book of Common Prayer, the Board feel that in addressing Christians and Churchmen, they need not enlarge. They would, however, beg leave to stir up their minds by way of remembrance, and most earnestly press home upon the hearts and consciences of all the duty of aiding in the circulation of these blessed volumes. In the distribution of the Bible it is true that Churchmen (at least as compared with the offerings of others) are doing their part, though not through the agency of Church Societies, yet, as has been already remarked, by their liberal contributions to other Institutions. But that the same can also be affirmed of their endeavors to circulate that volume which they all prize and love next to the Bible, none will pretend when they learn that the entire amount given to this Society during the whole of the past year, comprehending Collections in City and Country Churches, Donations, and Annual Subscriptions has been less than $2400.

This is all which Churchmen, with all their acknowledged wealth, have given to this Society; a Society which stands ready to do a great and a holy work which all approve, and which only asks of them, that out of their abundance, out of their very superfluity, they will but place the means for doing it in her hands. Those means are notwithstanding withheld; and yet if the Church is ever to extend her boundaries, especially in the destitute and newly-settled portions of our vast and rapidly growing land, it must be by making her principles known: and in what way can this be done so well, as by scattering far and wide her public, authorized standard?

If *ever*, too, those who are now strangers to her holy way sare to lift up together in her courts the voice of prayer and praise, they must be provided with her manual for public service.

Here, we can say to every inquirer, here in this volume are contained her principles and form of worship. And here, too, we may say, in this Society, is a platform on which all who call themselves Churchmen can stand and work together. This volume contains the faith and worship of the Church, in the Church's own words. To this then all of every shade of opinion on minor points, allowed within her borders can subscribe. This all can aid in circulating, that so, by means of it, the Church may be represented as she represents herself; as she really is.

And not only as the authorized exponent of the Church's faith does the Prayer Book commend itself to all Churchmen, but one would imagine that as an unrivalled guide in devotional exercises, as according to its very title a "Book of Common Prayer," in which all truly devout and spiritually-minded persons can cordially unite, it would be dear to the hearts of "all who profess and call themselves Christians."

Here we are taught how to pray, in language so simple that the most unlettered, even the little child, can understand and feel it all; yet at the same time, so majestic and sublime that the most highly cultivated intellect must admire it for its dignity, and find equal to the expression of all its loftiest aspirations. Here are prayers, rational, yet fervent, pure, primitive, almost inspired; hallowed by the lips of saints and martyrs "through the ages all along," who now rest in Paradise; by the use of which their pure spirits have been trained for Heaven; aye, on which those spirits have been even borne up to Heaven as if on angels' wings, or the wings of the Holy Dove itself, while yet their bodies were on earth. Truly, prayers such as these, one would imagine that every being possessed of Christian feeling and true devotion must wish to place as the most fitting companion to the Bible, in the hands of all within his reach.

May not this Society then, whose object is to do this very thing, may it not well ask and expect the support, the hearty, liberal, and efficient support of all the Members of the Church?

May it not reasonably anticipate that while they read the one Inspired Volume, or while they pray in the beautiful and impressive language of the other, only not inspired, they will remember the claims of this Society, whose object is to bring both these dearly prized, and daily used volumes, in so far as may be, within the reach of all?

The managers ask, then, that the interest of the Members of the Church in this Institution, and in the great object which it has in view, may be both manifested and quickened by their prayers to God for His blessing upon it, and by conscientious, liberal, systematic offerings in its behalf.

From the Halifax Church Times.

The Geographical Society.

Search for Sir John Franklin.—A very full meeting of this society was held on Monday to hear from Captain Ommanney an account of his expedition in search of Sir John Franklin. The chair was taken by Sir Woodbine Parish. Captain Ommanney was accompanied by York, the Esquimaux sailor, who was the object of general curiosity. Among the preliminary business was a vote of thanks to the American government for a magnificent collection of maps, and a similar vote to Lord John Russell for the grant of £500 towards the expenses of Lieut. Pim's Siberian expedition.—Captain Ommanney proceeded to detail the proceedings of his voyage in the Assistance. His dates were not important until he reached Cape York, on the 12th July. There he saw some natives, one of whom was York, who consented to accompany him. Capt Ommanney then detailed the interview, and Adam Beck's story of the murder of two ships' crews, adding that, having subsequently investigated it, with the aid of Capt. Penny's interpreter, he found it to be an entire fiction. Nothing of importance occurred until he came to Cape Riley, where he found those remains of the Franklin expedition which have already been fully described and have excited so much interest. (The long naturalist's rake, which was among the articles found, was here exhibited to the meeting, and was much and curiously examined.) The course of the ships was constantly beset with ice, both firm and drift, until they came to Griffith's Island where the ships wintered and the travelling parties were organized.—These consisted of 14 sledges, each containing an officer and six men with ample supplies of provisions. One party was despatched to Melville Island and another to Cape Walker. This latter party soon found the temperature 25 below Zero, and the cold so intense that the men were several days confined to their tents, and returned with the conviction that to the westward was an impenetrable barrier of ice.—They found few traces of animal life, by no means sufficient to support a body of men for any lengthened period. The other party under Mr. McClintock remained out 80 days and went upwards of 800 miles in a westerly direction, finding fertile land and a much greater abundance of game.—From the reports of these expeditions, and of the various officers with whom he compared notes on the 11th of August, Capt. Ommanney came to the conclusion that Sir John Frankiin had not passed to the westward; and even if he had, he (Capt. Ommanney) was of an opinion that game enough would not have been found to support the crews after the provisions were exhausted. The Chairman then called upon Lieut. Osborne to state his views as to the probabilities in any future search for the missing ships. Lieut. Osborne disputed in succession the various conjectures which had been put forth as to the fate of Sir J. Franklin and his crew. Even if he had been swept back to the entrance of the channel in the past year, he would not have remained there with eighteen months provisions on board, but would have made another attempt. In this view he was corroborated by a letter he had that day received from Paris, in which it was stated that a distinguished French naval officer, Capt. Bonet, had heard Mr. Fairholme, an officer of the expedition, say before his departure, "We will do capital; we can last for six years," (hear, hear). Besides, Sir E. Parry had twenty-five years ago started from Melville Island westward with only eighteen months' provision on board. He (Lieut. Osborne) was confident that Franklin, with his screw propeller, would penetrate much farther, as channels which would be impossible for sailing vessels, presented little difficulty to a steamer, (hear, hear).

Again, although they had heard of several vessels being wrecked in these latitudes, the crew always escaped, as the moment the ships were nipped, the crews jumped out with their bags on the ice and escaped, (hear, hear). He was quite positive that Sir John and his crews could not have perished within 200 miles of Wellington Channel, as, if they had, the current would inevitably have brought down the traces, (hear, hear) His firm conviction was, that Sir John had reached far to the N. W. up the channel, and all his conversations with other officers since his return to England confirmed him in that opinion. As to there being no traces up the coasts to the channel, it should be remembered that the shore was precipitory and difficult of access, and Sir John would naturally pass it as rapidly as possible. As to the other supposition, that the engine had failed, he held that impossible; as, if it had broken down, Sir John would have undoubtedly left so heavy an article behind (hear, hear). His opinion was, that there was a great northern water free of ice, which the expeditionists had reached, and which many reasons conspired to make him think surrounded the pole. He drew his conjecture from the passages of birds, beasts, fishes, and from the fact of the white whale passing south in large numbers out from under the floes. It was well known that these animals could not go for more than ten miles without coming up to blow, and therefore he inferred that they had come from open water to the northward. A similar inference might be drawn from the movements of the black whale, which was never killed beyond Regent's Inlet. As to the means of sustaining animal life, that did not depend upon latitude, as Mr. McClintock had found it abundant, at a much higher latitude, than the other party had found it extinct, but on the nature of the soil. Another circumstance that inclined him to believe that there was an open sea to the northward was that there were two tides meeting. One it was well known came from the Atlantic, and it was reasonable to suppose that the other was caused by some other oceanic pressure. These were the circumstances which led him strongly to hope that the Franklin expedition had not perished in the Wellington Channel, but had got up to open water far to the northward, (cheers). Sir E. Belcher was inclined to attribute the current—for he would not call it a tide—to which the gallant officer had alluded, to an indraught. As to the existence of animal life, it depended upon whether the soil was magnesian or plain limestone. He thought that a steamer would have the only chance of getting to the open water. Mr. White maintained, from various circumstances, that abundant animal life would be found in extremely high latitudes to feed the missing crews, (cheers). Sir W. Parish said that all the speakers concurred as to the probability of an open sea near the pole, and also as to the existence of a sufficiency of animal life. From these and other circumstances, he began to hope that Sir John Franklin and his gallant companions might yet be discovered, (loud cheers). The proceedings then terminated.

CHURCH DAMASK AND CARPET.

The Subscribers have long been Importers of Damask Moreen Lasting and Carpet suitable for Churches. We import direct from the Manufacturers and will furnish Upholsterers and Churches at a small advance.

Any shade or quality needed, that we may not have in stock, can be furnished at short notice.

Super Ingrain, 3 ply Branch, and Velvet Tapestrie carpet in great variety.

Also best Curled Hair for Cushions. Also Plush for Pulpits.

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DOREMUS & NIXON,
No. 39 Nassau Street.
Jan 3, 1852—6m Opposite Post Office.

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.

BALDWIN & MANY,
July 26-tf 49 John st, corner Dutch.

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

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Sept 6, 1851—1yr8

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

REPORT FOR NOV., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Nov., 1851, has issued One Hundred and eight new policies, viz:

To Merchants	25	To Manufacturers	18
Lawyers	4	Mechanics	0
Clerks	7	Agents	4
Farmers	12	Clergymen	0
Ladies	4	Machinists	
Physicians	8	Public Officers	3
Hotel Keepers	2	Planters	0
Artists	4	Navigators	0
Teachers	1	Others	16
	67		41
Total for the month,			108
Whole number of policies issued by the Company,			7753

Accumulated capital,

$400,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

FAMILY SCHOOL, UTICA.
Rev. P. A. Proal, D.D., Rector; Miss Mary Proal, Principal.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

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